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SOME FUNDAMENTAL
GOSPEL TRUTHS IN
MODERN LIGHT

by REV. JOSEPH A. COTTAM

Cottrell



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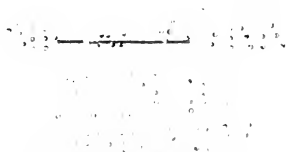
Some Fundamental Gospel Truths in Modern Light

A BOOK FOR PRESENT DAY USE

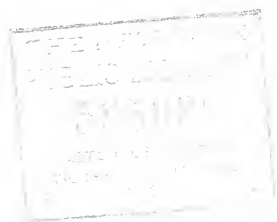
BY THE

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*Being a number of Sermons, Talks, and Articles, on
subjects of interest to Preachers, Teachers,
and Christian Believers.*



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FOREWORD

The topics included in this work have been written with a definite object. The present times call for a statement of Evangelical Truths in the language of the people. Despite the broadening light, heavy mists still hang over portions of the theological field. In no corner of it is the fog denser than that where lie the questions relating to knowledge and revelation. Examples are continually occurring of experienced theologians entering this region, to flounder hopelessly in its opaque atmosphere, involving themselves and their followers in dire confusions and contradictions. The time has surely arrived when it is proper to assert, that, in the thinking and preaching of to-day, there is confessedly much that is vague, misty, uncertain, negative, unsatisfactory, and even positively erroneous. The doctrines of many are not orthodox, and the spiritually minded man must of necessity mark the fallibility of such statements as have been preached and printed, and endeavor to point out where they are wrong. We admit that we need to have a re-statement of Christian doctrine from time to time which may be brought clearly up to date and modern in its light.

All study is now carried on by the comparative method; there is a science of anthropology, and a science of comparative religion. Has Christianity gained or lost thereby? The last century was pro-

lific in discovery and invention. We have had our epoch making books; we have our philosophers; our historians; but have we a new Savior? Has there been a total eclipse of faith? Has any system been evolved which even claims to be an improvement on the religion of Christ?

The writer has made a profound study of these things and has sought to bring forth "Some Fundamental Truths in Modern Light" so that every preacher, teacher, student, and scholar may have the opportunity of being convinced and assured of what we ought to accept and reject in these days of light and liberty. If the reader will treat these subjects earnestly and honestly as a whole, there is little reason to doubt that much good will be accomplished.

The prayer of the author is, that every reader into whose hands this work may come, may realize and prove it to be the savor of life unto life.

J. A. C.

NOTE: The Author wishes to state that this work has been abridged somewhat since the original MSS. was written. He, however, thinks that the reader will find the subjects comprehensive in their meaning. J. A. C.

SOME FUNDAMENTAL TRUTHS OF THE GOSPEL IN MODERN LIGHT

CHAPTER I

THE WORTH OF A BELIEF

How has the Gospel been affected by the changes of a century which has in its last half been more restless, and indeed revolutionary than any similar period during the Christian era? The loyal servant of Christ will feel that no more interesting problem could be propounded! ONE of the most striking facts in the story of time is the success with which Christianity has not only withstood the determined attacks of unbelief, but has distinctly improved its position. Again and again in the course of the period did unbelief raise a premature cry of victory! but after the fury and excitement of the onslaught have ceased, and the smoke of the battle has cleared away, it has been evident that the defence of the Gospel remained untouched. It is true that many ideas which were at one time supposed to be essential points in the Christian system, have either been abandoned or so far modified that their character

has been materially changed, or at all events, relegated to the position of those "*doubtful disputations*" about which earnest Christians may agree to differ. But this means only a change in the human interpretation of the Divine message. The foundation of God remains sure. The religion of the Cross continues to give marvellous signs of vitality. If the Apostle were alive to-day he would have no occasion to correct or qualify his old utterance—"I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth." What it was in the cities of the East, in imperial Rome, in cultured Athens, among the barbarians of Galatia, that it is still in the regions of heathendom to-day. It is not to be denied, however, that side by side with these encouraging developments there are others which are calculated to cause some anxiety to all who believe that the future of humanity depends on the maintenance of the supremacy of the Gospel.

There has been, and still is, a revolt against the tyranny of beliefs, which, though it has in it elements of good, may easily be pressed to an extreme which is dangerous to the best interests both of religion and morality.

There was a time when there was a tendency to identify the Gospel with some theological system; but that danger has long been past, and the disposition at present is rather to get rid of definite belief altogether. The argument by which this is defended is sufficiently plausible, and easily catches the unwary.

The common idea with many seems to be that religion includes the moral duties incumbent upon

men, combined with a certain set of outward acts of worship to God, and of service to humanity in the name of God. It is quite possible, we are told, for men to unite on this wide platform who utterly differ from each other on what are called the metaphysics of theology, under which term are included the distinctive doctrines of the Evangelical system. This is so far true, that there are men who are models of integrity and benevolence, honorable in every relation in life, potent influences on national righteousness, who nevertheless, distinctly reject what Evangelicals regard as the cardinal truths of the Gospel.

The case of such men is continually pressed on us, and we are asked what verdict we should pronounce on them. Our answer would be prompt and simple—no verdict at all. But the confession that such judgment is altogether beyond our province does not mean that we regard their attitude to truths which to us are of infinite value, as a matter of no moment still less that we can consent, by any action on our part, to give the impression that this is the estimate we have formed of these truths, and the value of loyalty to them.

It is only necessary to remember what the points at issue are, to feel that we cannot consent, by putting them in any category of things not necessary to salvation, to rob them of their supreme value. If one could at once regard the Incarnation, the Atonement, the life of the Spirit of God in the soul of men, the redemption of man through the sacrifice of Christ, as mere matters of speculation on which men might take opposite views without any essential difference in their spiritual character or state—he

should feel that in that very judgment he had pronounced definitely against them. The tremendous significance of these doctrines seems to be forgotten by those who would fain persuade us that it is of moment whether a man believe or deny them.

If human nature could have been redeemed without a sacrifice so costly as that of the Son of God; one cannot believe that that sacrifice would have been offered; the kind of charity which one is invited to extend to the rejection of this truth would compel him to join in that rejection himself.

We are sometimes told that the old doctrines used to be restated in the light of modern thought. This is true; but the foremost point is that in the restatement we should not in any way conceal or minimize the essential truth. Is there no reason to fear that in some cases there has been a want of absolute fidelity to the old truth—at all events a want of zeal and earnestness in preaching it?

We hear of men who are evangelical in their own belief, but not evangelistic in their spirit and preaching. Yet this is the kind of teaching that is surely the most needed in this age.

There are those who scoff at the very idea of conversion, but that only makes it more necessary that conversion should be a constant theme of the pulpit.

Men seem to have agreed to treat sin as a very small matter—there is all the more reason why they should be reminded that “The wrath of God is revealed against all ungodliness and unrighteousness of men.”

Men are called to be ministers, to preach the Gospel. The Gospel is a revelation of the grace of God to fallen man through a Mediator, it is a wise, a

holy, and gracious institution of God, for the recovery of fallen man, from the deplorable state into which sin had brought him! by sending his own Son Jesus Christ into the flesh, to obey his law which man had broken, to make a proper reconciliation by his death, and thus to procure pardon, and the favor of God, and eternal happiness for all that believe and repent, and receive the Gospel—Salvation; and together with the promise of the Holy Spirit, to work this faith and repentance in their hearts, to renew their sinful natures unto holiness, to form them on earth fit for happiness, and to bring them to full possession of it in heaven.

Above all, the world in its eager quest after a happiness which it cannot find, in its pessimism begotten of unbelief—needs to hear the Gospel in the sense I have just quoted—needs to hear those sweet melodies of heaven that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life.”

CHAPTER II

GOD THE ALPHA AND OMEGA.

I AM Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. 1:8.

Christianity is the great upholder of Theism in the world. It has unspeakably distanced Judaism, whose testimony against idolatry it has taken up, and also Mahometanism, whose witness for the unity of God is nowhere going forth with visible conquering power. But Christianity is more than simple Theism. There is a Trinity in its unity, and this gives it a richness, a grandeur, an adaptability to the fallen state of man, of which mere Theism is incapable.

Now it is generally acknowledged that the last century has been prolific in discovery and invention.

It has given us steamers, locomotives and automobiles, gas and electric light, endless labor-saving machinery, steam-presses, telegrams, telephones, photography, electrotypes, and linotypes, Medicine has been revolutionized; Surgical operations previously unthought of are performed under anaesthetics; *bacilli* are detected by the microscope and foreign bodies by the Rontgen rays. The heavens are mapped out and photographed, and the elements of the stars are discovered by spectrum analysis. All things earthly are investigated and classified. The

history of the past is rewritten; Egyptian hieroglyphs and Chaldean tablets have yielded up their mysteries. The world has become smaller, our thanks are due to the facilities of communication; and nations are beginning to know one another, if not to love one another better.

It has been a century of missions and Bible translations; the Gospel to-day is preached in at least 400 tongues. The sun never sets on the translator, the colporteur, and the missionary. In fact it has been an age of reconstruction all along the line up to the present time. But What About GOD? must we reconstruct our thought of Him? Has any religion or irreligion arisen which has superseded Christianity? We have our famous preachers. The sound of Moody's voice is still fresh with us. We have had our epoch-making books, *Present Day Tracts*, *Tracts for our Times*, our *Essays and Reviews*, our *Ecce Homo*, our *Natural Law in the Spiritual World*. We have had our scientific leaders—Buckland, Brewster, Faraday, Clerk Maxwell, Darwin, Wallace, Huxley, Tyndall; our philosophers—Hamilton Mansel, Mill, Spencer, Thirlwall, Milman, etc.! But have we a new Saviour? Has there been a total eclipse of faith? Has any system been evolved which even claims to be an improvement on the religion of Christ? All study is now carried on by the comparative method; and there is a science of Anthropology; and a science of comparative religion. Has Christianity gained or lost thereby? An attempt has been made to break down the wall between the natural and the supernatural in the historic records and in the theory of inspira-

tion, but with what success? (WE HAVE FIVE WITNESSES TO TRUTH.)

(1) Let us review our position, and see how we stand at the present time in relation to God and to Christ. We still have the testimony of *scripture*. No criticism compels us to modify the central thoughts concerning God which are contained in the Old and New Testaments, and which are enshrined in the Jewish and Christian Creeds.

(2) We still have the testimony of *Conscience*. God has put His mark on man's inner being, and has taught him to distinguish between right and wrong. There is in us a power higher than our natural self—a light distinct from intellect—making for righteousness.

(3) We still have the testimony of *Reason*. We have learnt the unity of Nature, and consequently the unity of Power whence all nature, including human nature proceeds. This Power inasmuch as it is the fountain of consciousness in others must be a conscious Being.

(4) We still have the testimony of *History*. This brings us direct to the historic Christ. The Gospels have been criticized with an intensity of zeal by friends and foes; but they have emerged from the fire unscathed, and their position is secured.

(5) We still have the testimony of *Experience*. We need not go far from our door to find living, walking evidences of Christianity. The Gospel is still the power of God unto Salvation to every one that believes.

These are the five witnesses to the truth about God and Christ. Armed with these we challenge

the world. Let it now produce five such witnesses for any religion, let it be ancient or modern.

New Meanings to Old Words.—But there is another side of the question. In the course of ages old words frequently get new meanings, so that an age of re-construction calls for a reconsideration of our terminology. Three words will furnish samples of this.

(1) Take the word *Law*. We believe in a Reign of Law in all nature; there is a fixity rather than a flux in the natural world; but though it is constant it is not absolute. The Eternal one may bring into being any new elements, new proportions of existing elements, new physical processes. We cannot stand up in our little corner of the universe, and dictate to Him that such a thing is impossible or undesirable. We believe that nothing is left to chance; but it does not follow, that nothing is left to Providence. God is not dethroned by the discovery that He works by rule. Atoms, Molecules, Stars, obey that rule.

Chemists find out that all has been weighed and measured; but by whom? We imitate what we read in the Book of Nature; but who wrote the Book? Do all things work automatically? Then who made them do this wonderful thing?

(2) Take the word *Space*.

A theory is prevalent to-day that the interplanetary and interstellar spaces are filled with a superfine material called "ether."

It is a *desideratum* suggested by the physical philosopher as a medium for the transmission of light, heat, etc. Whether it is diffused through infi-

nite space who can tell? But, granted that it is so, would the universal presence of ether involve the absence of God? Does He need a place called Heaven partitioned off from the rest of space, measurable by three dimensions? The Old Book tells us that, the heaven of heavens cannot contain Him; in other words, He is not subject to our ideas of space.

What room is there in space for the spirit world? Can we point up or down, north, south, east, or west, and say it is there? Probably all space is equidistant from the Spirit of God. There may be indeed a moral distance where there is a local nearness; but this distance must be done away with by spiritual means.

(3) Take the word *Force*. In the middle of the century there came out an epoch-making book, called "*The Correlation of Physical Forces*." Though written by a lawyer, it stimulated and directed scientific thought and embodied ideas which have been still further elaborated in latter days, *e.g.*, by Tyndall in his work on Heat. What is force? Have we any reason to doubt the old saying, "Force belongeth unto the Lord?" Let us suppose that one everpresent Force actuates all things, producing various results according to the materials which are being dealt with. But is it physical or spiritual? or are these two elements or departments of one Force, answering to the two sides of our nature? When the *Unseen Universe* came out, it was intended to show that materialism could only provide a most inadequate solution for the problems of nature. One of its authors shortly afterwards brought out some discussions on Force, which seemed almost paradoxical to the scientific student, though he could not

readily reply to them; the other brought out a book on the "*Conservation of Energy*," which appeared at first sight to leave no room for God in his universe—though this was a misunderstanding. Science certainly encourages us to believe that all energy is eternally flowing from one Source, so that we are only facing the old truth that God is the same, and His energy is ever conserved. But, if, as other writers have reminded us, that there is a dissipation of energy as well as a conservation, and a law of renewal as well as a law of continuity in nature, we get that idea of constant activity on the part of God, which our Lord alluded to when he said "My Father worketh hitherto and I work."

The Nett Result.—Such words as we have referred to have a richer meaning than ever, when read in the light of science. Speaking generally it may be said that the nett result of modern physical speculations is that whilst at first sight God seems to be pushed into the backgrounds, to have had nothing to do with nature since the present order of things began—perhaps since the *primaeval* and homogeneous elements were first differentiated—further reflection shows that we have gained rather than lost. The forces of nature produce nature, but do not belong to it; they are one, not many; and if one, that One must be Personal. It is no new doctrine that God hides himself, and that we may look to right and left with telescope and microscope and yet fail to find Him. The novelty is only the way in which the doctrine is put. After all, as Descartes said, "Nature conceals God, but man reveals Him." The physical origin of man is wrapped up in mys-

tery. Automatic evolution no more accounts for the existence of man than it does for his dwelling place. The century has revolutionized the doctrine of the human *ovum*, and has traced its marvellous development from fertility to birth, and from birth to maturity. But whence are the spiritual powers with which it is endued? What is the force by which the animal part of nature can be controlled, and the spiritual evolved? Is spiritual life generated or is it the Inspiration of the Almighty? The brain is the nursery and instrument of consciousness, but it is not the *ego*. Mind cannot be "cribbed, cabined, and confined" like the brain. The will is really the *ego* in action; and consciousness tells us that this will is not at the mercy of the strongest motive, like a dead stick floating down a river, but is itself directive. Motives suggest, will acts. The material is thus subordinated to the spiritual. The one is the scaffolding, and the other permanent structure. When we have reached this point we are tracing the spirit life back to the Fountain-head, which is God. "Show me thyself," said Theophilus, in the second century, "and I will show you God." As long as we held the spiritual origin of nature and the spiritual side of man, we cannot lose the fundamental thought of God. But all is mystery until we come to Christ. In Him we see what we otherwise only dimly feel after. He stands in History like a rock. He challenges attention, claims allegiance, and offers life. There is no other way. "He that hath the Son hath life; he that hath not the Son of God hath not life."

Let us therefore face this new century with Him as a living bright reality in our hearts. There are

sure to be new onslaughts on the faith. Materialism will spread itself like a thick fog; the Scripture will be riddled with fresh attacks; the Lord's day will be desecrated; animal pleasures will be made easy; and the great day of Judgment will be forgotten. Our principles will be tested far more seriously than has been the case up to now. But let us remember God remains the same; and the Master has said, "Heaven and earth shall pass away, but my word shall not pass away." He who has witnessed to Himself so marvellously in the nineteenth century doubtless has greater things in store for this twentieth century.

CHAPTER III

THE REAL CHRIST, HIS WORK.

The Eternal Son, the second Person in the Godhead, took into His Person the perfect nature of man. He assumed human nature into a real and lasting union with Himself that he might be fully qualified for the work of human redemption. The doctrine of the proper Divinity of our Lord and his incarnation is now to be considered.

The supreme significance of Christ is the one subject round which revolve all the minor controversies of Christianity. Questions of the Inspiration of the Bible, Criticisms which concern the authenticity and authority of the Old Testament, theories as to the development of Dogma, all find their centre here: "What think ye of Christ?" Let the issue be stated broadly and fairly. On the one side we have the view, either openly affirmed, or very cleverly concealed, or unconsciously admitted: Christ was the Son of Man only—Prophet, indeed, of the Most High, Perfect Man, Divine Man, Highest Product of the Ages, Man's noblest Ideal, but Man at the highest point of his "ascent," not Man "come down from Heaven." On the other side, we have the Christian position:

And so the Word had flesh, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought.

Which is the true presentment of His Person? This question immediately suggests another: Which aspect of Christ's Person will preserve to us that marvellous Personality in its entirety? For a gift to Mankind so precious all alike are interested in keeping at its full value.

Let us start, then, first with the human conception of Jesus. And every fact in history bears out the reality of the broad humanity. Jesus is certainly archetypal, universal Man, He belongs to no age, to no nation, He is, as a gifted thinker of the East described Him, "the inheritance of Europe and Asia." He is in correspondence with man as such. But how are we to explain, by natural laws of development, this marvellous correspondence? Suddenly, without causes in His environment to account for the fact, there emerges upon the arena of history One transcendent Figure, who anticipates, realizes, fulfils the thoughts and desires and ideals of mankind. It is itself a fact so supernatural that all attempted natural explanations are mere evasions of the difficulty. Again, with that broad humanity are associated certain exalted claims. To his own mind He is the Messiah to whom all the Scriptures bear witness (John 5.39) "the Son of the Living God," especially commending his chief Apostle for a witness to that fact which "flesh and blood" could not reveal to him (Matt. 16.17). It is impossible to separate this claim to Deity from the true manhood of Christ. Paul and John not less than other writers, teach and emphasize that reality of mankind. Thus the whole claim of Jesus stands or falls with an adequate answer to the question, "Whom makest Thou Thyself?" It is

only a mythical Jesus who could be *mere* Son of man. Suppose for a moment, then, we assume that the Gospels are mere myth. Such an assumption belongs to a school of thought which utterly failed last century to prove its point. Still, treat it once again as what it can never again really be, an open question. I mark round and about this "mythical Figure" certain features:—

(1) ONE is His *perfect Self-Correspondence*. From the moment in John's Gospel when He accepts in perfect calmness John the Baptist's pronouncement concerning Him as the Lamb of God (John 1.26) to the closing chapter of the Gospel, where He accepts the adoration of Thomas as he cries, "My Lord and My God" (20.28), there is the same consistent attitude about His own Being. (Gurney).

(2) *His Spiritual Uniqueness*, manifested throughout all the Gospels, specially in John. He claims in a perfectly unique way to meet the deepest wants of mankind, and, what is much more wonderful, this spiritual uniqueness is never at variance with itself. There is always the same calm self-possession, the same absence of effort or effect, the same spiritual intensity.

(3) *His Moral Majesty*. The world has no other portrait like John's portrait of the loving faithful Son coming to do the will of his Father, and finding his "meat and drink" (4.34) in doing it. The relationship of dependence (5.19), obedience (9.4), submission (12.27), love (17.25&26), trust (16.32), is the most beautiful the human mind has ever dwelt upon. Yet, throughout, the conception is no mere mystic idealism. It is clothed with flesh and blood. It is objective, real, living, human, self-correspond-

ent; hence also Divine. For such features are all perfectly natural to the supernatural presentment of the Person of Christ. Before any other view they fail of adequate cause, and demand, in the very denial of the Supernatural, a stupendous miracle for their creation even in the thought of man. Whereas, "the acknowledgment of God in Christ solves all such questions, and thus, in Browning's words, "advances us to be wise."

The Gospels are, then, at unity with themselves, with the needs of mankind, with the highest thought of the ages, with the revelation which goes before, with our deepest spiritual instincts, with the claims of Christ. The Revelation of Jesus Christ, thus brought home to the heart through the study of the Scriptures, has certain distinct features.

(1) HE IS THE WORD OF THE FATHER, "begotten from everlasting of the Father, the very and eternal God, and one of substance with the Father." In the beginning, and from the beginning, through all eternity and time, we behold Him (John 1.1; I. John 1.1) answering back to the love of the Father, in the living intercourse and communion, as face answereth to face. Thus the Word was with God, "and the Word was God." Hence the first Bible picture of God's Being is not of an awful, self-contained, and isolated Being, but of a God of life and love.

Thought and Spirit are the two key-notes of the very title, "The Word," and this active personal Life is in closest fellowship with the Father of Lights.

(2) HE IS THE IMMANENT WORD OF GOD IN NATURE.

The same Love which answered back to Itself and found perfect realization in Itself came forth from Itself to project Itself into a world of created being, that hereafter It might gather up its largess of Divine bounty in countless created beings into itself, and thus "God be all in all." "God be all in all" (Corinth. 15.28). No cause save Divine goodness can explain why the Absolute thus found expression in the Relative, why the Son became "the First-begotten of all creation" (Col. 1.15), the "Image" in the Invisible and Material world "of the invisible God," the "Outshining of the Father's glory," and the stamp and "Impress of his Person," the one "by Whom all things were made" (John 1.3; I. Cor. 8.6; etc.), "God had for end a nature whose end should be Himself." (Janet.) "In Him all things cohere. The New Testament picture of the world is not that of a dead machine, controlled from without, but, as science reveals it to-day, a living organism pulsating with a Life which ever dwells within it, immanent and yet transcendent, for no view of God's transcendence is so true or so beautiful as that which realizes also his immanence. (Gurney.)

(3) HE IS THE WORD MADE FLESH. By the Incarnation, the Only-begotten of the Father was revealed in human nature. He who was in the form of God, "seeming divine because he was Divine," as the very word implies, thus taking upon Him the form of a servant and being found in fashion as a man. (Phil. 2.6.7.) In this fact of the Incarnation of the Son of God, Christianity finds her central Dogma. The very cross and Resurrection with their blessed and everlasting results, turn upon it.

It is at once the revelation of man's redemption from sin and its effects and the revelation of the nearness of God, of the dignity of man in Christ, of the brotherhood of races, of the future of the natural world, of true sanctity of homely and the earthly, of the hopefulness of missionary enterprise. It is the truth for which in all ages has fought with the tenacity which springs from the conviction that in fighting for this, she is contending for her very life. "The right faith" is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds, and Man of the substance of his mother, born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting." (Athanasian Creed.) A Divine Incarnation includes three points,—perfect Divinity, perfect Humanity, and a perfect union between the two. The most perfect union Known to us, is the one called personal, a union constituting the natures into a new, indissoluble personality. Even the union of the body and soul in man supplies only an imperfect Analogy, because the elements united are not complete natures, but only parts of natures and because the union is dissoluble. (Banks.) The Church must of necessity always guard these three elements. The loss or mutilation of either one is fatal to the idea of incarnation.

(4) HE IS THE WORD OF LIFE DYING UPON THE CROSS FOR MAN'S SIN.—The mystery of that passion, indeed, transcends all human explanation. The message of that Cross is a message to adorning faith alone. But we can mark its results. There Christ, the second Adam, reversed the ruin wrought by the

first and perpetuated by each successive age of men since. That sacrifice was "one sacrifice for sin for ever." It was propitiatory, representative, sufficient, exemplary, and carries with it immediate offer of justification from the guilt of sin and present forgiveness to every child of man who accepts it as the ground of his pardon. While there is no view of human nature so hopeless as that which excludes the fall, there is no view of sin so pessimistic as that which minimizes the work upon the Cross, for this gives the sole hope of restored fellowship with an offended God.

(5) HE IS THE WORD RETURNING TO THE FATHER. He was "declared to be the Son of God with power, according to the spirit of holiness, by the Resurrection from the dead" (Rom. 1.4). The Resurrection is the vindication of Jesus in his claim to be "*the Word of Life*." It is his re-entry into the eternal world of being which He left for our sakes. It is the manifestation of Himself with a glorified Body and as a quickening spirit. It is the answer of God to principalities and powers, and evil men, who combined in nailing Jesus to the Cross. It is the beginning of the glorification of Christ. It is the pathway to a new fellowship between God and man. It marks the completion of his Levitical priesthood unto death, and the inauguration of his office as the King-Priest of redeemed humanity offering Himself a living sacrifice unto the Father. "In that He died, He died unto sin once (for all) ; in that He liveth, He liveth unto God" (Rom. 6.10).

(6) HE IS THE WORD SHEDDING FORTH HIS SPIRIT UPON THE CHURCH.—For the Church's life

consists in the realization of the Pentecostal comings of her Living Lord. "Being by the right hand of God exalted," the Holy Ghost is given, for Jesus is glorified. "Ascended up far above all heavens that He might fill all things," He receives of the Father gifts for men, the promised comforter who shall assure to us his continued presence, "though parted from our sight." In that Ascension we are to behold our own. By the gift of his Spirit the fellowship of God with man has become open and direct; the knowledge of God, a privilege which all may share. Thus, as step by step we pass in review his Person in its relationship to man's need, the truth of his Deity is confirmed. Prepared for in History, vindicated in actual spiritual experience, must be Divine. Let us "Call Christ, then, the il-limitable God" (Gurney). The scriptures affirming the true and proper manhood of the Lord Jesus are manifold, and when read in connection with those already presented, setting forth His Divinity, are a complete demonstration of the doctrine of our belief, that "In the Person of Jesus Christ the Divine and human natures are united, so that he is truly and properly God, and truly and properly man. While we are perhaps in some danger of forgetting, that if it be the case, that theology, in order to be satisfying, it must be always incorporating new knowledge, and becoming changed in the process, it is not less the case, that in order to remain theology at all it must ever renew its hold on the unchanging factor of revelation. The so-called "*new theology*" seems to me altogether indifferent to the "*primitive core of truth*" and makes very little the historical facts which unquestionably were

the burden of the Apostolic teaching. The distinction between Jesus and Christ is really inadmissible. To cut off Christianity from its foundation in historic facts is to reduce the Cross to a pathetic symbol and the Resurrection to a myth. That Gospel, with its world-challenging paradox of a suffering God, its revelation of God in man and man in God, its moralization of religion, its sure and certain hope of the resurrection to immortal life, has won the world, and nothing else can do so.

CHAPTER IV

THE HOLY SPIRIT, WHAT IT IS, AND WHAT IT DOES

Howbeit when He, the Spirit of truth is come, He will guide you into all truth, God, who hath also given unto us his Holy Spirit. We take for granted the Personality of the Holy Spirit, his place in the Trinity, his relation to the Divine Son, and other preliminary truths which were won at the cost of immense suffering and strife in the early centuries of the Christian Church (Basil). We take for granted even his share in the obtaining of Salvation through his action upon our Lord and Saviour Himself. To Him the New Testament Scripture expressly ascribes the formation of our Lord's Holy humanity at the Incarnation; to his descent at Jesus' baptism, his full consecration for his Messianic work; to his Anointing our Lord Himself ascribes his own call and power to preach the Gospel (Luke 4.14.19). The most difficult of his miracles—the casting out of devils—He Himself ascribes to the agency of the Spirit of God. His whole career of beneficence Peter thus describes, "God annointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10. 38). The crown of all his work—his self-offering on the Cross—is put in the same kind of connection. He "through the eternal spirit offered Himself without spot to God" (Heb. 9.14 verse). His

Resurrection took place according to the Spirit of Holiness (Rom.1.4).

Is it not significant of the profound order and connection of these Divine processes, that his agency and aid of the Holy Spirit to our Lord Himself in obtaining redemption for us comes to view in the Gospel history before there has been a word said about the action of the Holy Spirit in converting a sinner or sanctifying a saint?

The principal matters to be noticed are:

- (1) *The personality of the Holy Spirit.*
- (2) *The Deity of the Holy Spirit.*
- (3) *The procession of the Holy Spirit.*

(1) PERSONALITY. John (14.16.17) 15.26 (16.7.14.15). In every one of these cases masculine pronouns are applied to the spirit by our Lord Himself, although the Greek word *Pneuma* is neuter. (When He the Spirit of Truth is come, He will guide you into all truth, etc.). Our Lord's witness alone would be sufficient, but both personal qualities and personal acts are ascribed to the Holy spirit elsewhere. Acts 15.28. "It seemeth good to the Holy Ghost and to us." I. Cor. 12.11. "All these worketh that one, and the self-same Spirit, dividing to every man severally as he will."

(2) DIVINITY. Acts 5.3.4. "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God," I. Cor. 3.16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" In both of these passages the Spirit distinctly is called God. For Omniscience: See Rom. 8.26.27. See I. Corinth. 2.10.11, Rom. 15.19 for suggestions of omnipotence and omnipresence. Rom. 8.11 makes him the agent of the Resurrection. Matt.

28.19 and II. Cor. 13.14 clearly imply the Holy Spirit's Divinity.

(3) PROCESSION. The dogma is that the Spirit proceedeth from the Father and the Son. John 15.26. For other scriptural references see Rom. 8.9, Gal. 4.6, I. Peter 1.11, John 15.26.

Our object now is to present the Holy Spirit as the actual Divine Worker of personal Salvation, the living Agent in all real Christianity. Let us look at the Names or Titles given to the Spirit in connection with this. His special work or office in human Salvation. His almost constant designation is The Holy Spirit. Besides its main reference to his supreme distinction from all other "*spirits*," it suggests that "*Holiness*" which is the end and outcome of all his work. The more special title, Spirit of Christ, Spirit of the Lord, Spirit of his Son, besides indicating his personal relation in the Godhead, reminds us also that He acts upon or along with the God-man in the whole work of Redemption, and that He acts for Christ and upon Christ. The title denotes his "mission," his vicarious position, his immediate relation to the Redeemer in his work. He supplies the room and place of Jesus Christ. He works and effects whatever the Lord Christ has undertaken to work and effect towards his disciples. As the work of the Son was not his own, but rather, as he loves to say, "the Work of the Father who sent Him," so the work of the Holy Spirit is not his own, but rather, the work of the Son by whom He is sent, and in whose name it is accomplished. The mode or manner in which he does it, is by presenting or exhibiting Christ to man, by uniting them spiritually to Christ, and by

maintaining their union and communion with their Lord. Therefore is He emphatically called "The Spirit of Christ." Once more there is that most special title, **PARACLETE-COMFORTER, ADVOCATE, HELPER**, (John 14.16; 15.26; 16.7). The first outpouring of the Holy Spirit on the disciples collectively disclosed momentous facts in the plan of Salvation. It is proved by the accomplishment and acceptance of the Saviour's offering on the Cross and His reception into glory. This triumphal entry of the Spirit into the Church as a baptism of fire had the effect which Jesus foretold, of convincing, many of the Word around them. So began "the mission of the Comforter," the dispensation of the Holy Spirit. Many gracious disclosures are made of the personality and agency of the Spirit in the process of Salvation as it is carried out personally and individually in that initial change by which a man passes from the state of grace, the Holy Spirit is the Agent. But at that stage He does not obtrude Himself on the subject of his operations. He is dealing with a man whom He finds in the world, and of the world. He brings home conviction to him with a secret efficacy, in a private manner, working on the 'hidden man' of the heart. Often the man is unaware at the time of this Divine Worker. The Spirit is convincing the Soul of sin against Christ—is bringing the man face to face with Christ, and therefore it is of Christ alone He testifies. In the further action of confirming the regenerated and converted man, there is a change of method, a discovery of the Divine Agent, whereas the former was secret, this is now open and patent. It is the witness of the Divine Spirit "with

our Spirit that we are the children of God." It is the bestowal of the robe, the ring and the shoes, the credentials of returning prodigals. The subject has now a joyous consciousness of the Spirit's work. There is also the change of effect. The effect of initial or regenerating grace is to unite to the soul to Christ, and to bring it into fulness. It is of moment to observe that all the figures used of this gift of the Holy Spirit imply that it is mutually shared by Christ and by his redeemed. The **Uction** flows down from the Head to the members. The Seal with which God the Father Seals Him, also seals them. The awakening of the dead conscience; the kindling of the spark of faith; the putting the Soul right with God, once for all by pardon and acceptance in Christ; the new birth, and baptism of repentance—these are Works done by the Spirit of God upon the man, he being, as it were, the passive subject—But now when the Spirit of Christ seals him, anoints him, dwells in him, work through him, Christ is realized. It is Christ who lives in him. He is led by the Spirit, walks in the Spirit; he not only is witnessed to, but in his turn becomes a witness for Christ by the power of the Holy Spirit. Thus is the circle complete. The inwardness of a strong, progressive life shows itself by consistent, bold, first-hand testimony for Christ to the world without; and so the Lord's purpose in sending his Spirit is fulfilled. We can give the Holy Spirit his Official Standing concisely in the following: The whole work of man's conversion and salvation is the work of the Spirit. In carrying out this all important work within men the Spirit is said:

(a) To produce such conviction in the sinner as to lead him to repentance of sin, and faith in the Lord Jesus Christ (John 16.8.9.) The threefold conviction thus produced is comprehensive and effectual.

(b) He regenerates the whole nature of the believer (John 3.5.6). This new birth is the transforming change wrought in man, by which old things pass away and all things become new under His benign influence.

(c) He gives assurance of salvation to the mind of the Christian. He bears witness with the Spirit of the believer that he has received the adoption of sonship, is of the family of God and the household of faith (Rom. 8.15.16; Gal. 4.5.6).

(d) He sanctifies the whole nature of the believer. The holiness which characterises thoughts, words, actions, and all relating to the believer, is the fruit of the Spirit's Indwelling (I. Cor. 6.2; Thess. 2.13; I. Pet. 1.2).

(e) He dwells in the Christian shedding abroad the love of God, imparting peace, comfort, consolation, and joy to his Soul (John 14.16.26; Rom. 14.17; Gal. 5.22).

(f) He gives help to enable the heirs of heaven to overcome their infirmities, reveals to them their deepest needs, intercedes within them and trains them in prayer. (Rom. 8.26.)

(g) He prepares the believer for Heaven by enlarging his spiritual capacity, and enabling him to grow in the knowledge and love of the Lord Jesus. (John 16.14; II. Cor. 3.18; I. Cor. 2.9.11.)

(h) He stamps the Christian with the Divine Image and is the pledge and earnest of his future

inheritance (II. Cor. 1.22; Eph. 1.13.14; 5.30). The Emblems under which the ministry of the Spirit is represented are striking illustrations of the magnitude of His Work within the soul of the Christian. There are (a) *Water*: as cleansing, fertilizing, refreshing; (b) *Fire*: as searching, illuminating, refining; (c) *Wind*: as quickening, reviving, energising; (d) *Oil*: as consecrating, healing, glorifying; (e) *Seal*: as authenticating, and giving the Divine impress. What the Holy Spirit accomplishes in and for each individual believer, He is ever actively engaged in accomplishing in and for the Church. He filled the Church with his influence at the commencement. He endowed its offices and leaders with needful powers, "tongues," "gifts of healing" and special foresight. He has preserved the ministry and services of the Church during nineteen centuries, and will maintain it with supplies of grace for its great mission, until the whole world is absorbed into its fellowship. Without the Holy Spirit we have practically no Christ. Christ, with His infinite resources, with all His love and grace, is brought near to the individual believer, and made a part of His very being by the gift of the indwelling Spirit. This is the center point of evangelical faith. The heart of personal piety is left out if we think of the Spirit as only the "*esprit de corps*" of Christendom; if we make Him no distinct Divine Person, but only a metaphorical name for the indwelling Christ. It is by His person and agency that the Christ indwells in His Children. In the words of Fletcher of Madely, "the baptism of the Spirit is the quintessence of our Holy religion."

CHAPTER V.

MAN, THE CREATURE

ASSAILANTS of the Christian Faith—which to us is most dear—have been crowding the bookstalls with cheap reprints of sceptical works. Rationalists and Secularists are taking the front rank of the Crusade. Needless to say, that, like the forbidden fruit which appetised the curiosity of the typical mother of mankind, such writings appeal for anything that is *risque*, or upsets authority and promises “your eyes shall be opened,” as well as to the desire for knowledge and truth. Pure Christianity as Christ gave it absorbs modern ideas, is hospitable to evolution and sane criticism, and has nothing to fear—nothing except being perverted, misunderstood, or held chargeable with everything said in its name and everything recorded in the Old Testament.

Man is naturally sensitive upon the delicate question of his origin. He has, he thinks, two good grounds for prejudice against the theory of evolution. One is the peril in which it seems to put his belief that he was created by Divine acts and in the Divine Image. The other is the degradation of having his ancestry traced back to the animal creation, and of being linked with creatures that would compromise his dignity. That a man should feel his dignity compromised by the “poor relations” who are foisted on him by the Darwinians—is perfectly natural. Even the Zoological Gardens cannot fail to suggest painful associations. (Welsh.)

“*Made out of the dust*” sounds clean and Biblical,

without doubt. The old, old dust-theory seems to make man only a little lower than the angels: evolution makes man only a little higher than the brutes. When closely considered, natural prejudice put aside, there is no degradation in having been created either out of the "dust" or out of living creatures, if the act or process of creation was of God's doing. Again, many feel that man is dethroned from the high honor of having been created in the image of God if his origin be traced backward through evolutionary processes. But are we to admit the Divine origin of nothing save what has been dramatically and instantaneously uttered into shape? Must God's creative activity proceed without intermediate processes? Is God to be seen only in the irregular and the distant and the unknown? The times along which the upward movement of creation proceeded have, it is believed, been discovered. But these discovered lines of evolution do not dispense with the need of the driving Power and the directing Intelligence which carry the operation upward to a lofty destination. (Tyndall.)

Slow creation requires God just as much as instantaneous creation. When an operation is spread over a myriad years it does not become self-acting. Time is not an element of causation. The creation of the human race from inferior creatures and through age-long processes is a work just as much Divine as the sudden manufacture of a man would be. To trace things back from the complex to the simple is not to explain away the necessity for creative activity. If a molecule were suddenly to become a man, we should attribute the result to God. If we see a molecule and a long spiral of ascending

life with man at the top, shall we regard the result as less wonderful and less dependent on God? Could the Molecule by taking thought build its own spiral staircase and evolve a man and creation out of its mysterious womb? Such a Molecule, having in itself the potentiality of the orderly universe and human intelligence, would be God. It is not the suddenness of its appearance which makes the human race or anything else divine in its origin. What we require to conceive is the continuous presence of a Creative Power underlying the whole process, an infinite activity animating the operation from first to last, not centered in some CITADEL and METROPOLIS outside our universe, not merely endowing germs, nor "interfering" at certain stages to add a new power but perpetually immanent, "the Indwelling Creative Energy," the eternally living Spirit from whom all creation lives and moves and takes its being. Is God required as the explanation of sudden creation? Then HE is just as much required as the explanation of slow creation. Evolution is not another name for self-creation, though some writers speak of it as if it were; it is simply a bigger word for *growth*; it indicates only the discovery that creation took form, not instantaneously, but through slow and regular processes. These slow and regular processes require an *Eternal* and methodical God as the infinite *Evolver*. It is *God who must be conceived all along the line as the moving life of all*. The ancient Britons were once barbaric, and stand forth to-day as a living witness to the continuous presence of Power which is creating man in "His Own Image." Yet, my dear reader, let it be observed, while evolution may give the

scientific account of the "method" of creation, the dramatic account given in Genesis is, after all, the more true of the two. (Not so true as to processes, but it is surpassingly true as an explanation of the source of all, as a revelation of that which lies beyond the province of Science—the Infinite Power underlying all, the secret Life of all.) Genesis condenses the age-long processes into swift acts, withdraws the mind from intermediate stages, and sums up the whole into "days," revealing the Eternal God as the fountain of all. Over the processes of evolution "the Spirit of God broods." As in the highest of all births and all incarnations of God, "the Holy Spirit overshadows," and out of the womb of human flesh is born a child "in the image of God."

(1) Having considered man in the light shown already, let us take another view by asking the question, What has experience done for man? A Darwinian follower asked a scientist to explain to him briefly the difference between "a man and an animal." The reply was that "man could tell what time it was and an animal could not." There is no doubt as to man's supremacy over beast, bird and reptile. Man can learn from his own experience, they cannot. They are incapable of learning from preceding generations. The wood-pigeon, the crow, the sparrow, etc., builds the same kind of nest as it did one thousand years ago. Man has improved his position during that time from that of a wretched hut or cave to that of a beautiful home. For centuries, the larks, the thrushes, and the nightingale have poured out the same songs, the same sweet cheery notes of music; experience has taught

them nothing. The bee constructs its cells on a method, but it is by instinct, not by experience. The special privilege which God has given to man above anything else He has created is the distinctive glory of experience. A few centuries of experiences has brought us, and elevated us, from the low state of barbarianism up to the high state of civilization, to a profound knowledge of science, literature, and art. Experience is the school which we have been privileged to pass through in order to attain the high standard we have thus reached. In this respect we have benefited much by what our forefathers have left on record, and we have learned much at their expense.

(2) And so, "God created Man in his own image, in the image of God created He him," as He had pre-determined, saying, "Let us make man in Our image, after Our likeness." (See also Psalm 8.5; I. Cor. 11.7.)

(3) Man resembles God in the possession of self-knowledge, will, reason, as well as in righteousness and holiness. On the other hand, "image" is connected closely with moral qualities by the sacred writers. That Adam "begat a son in his own likeness, after his image," seems like a distinction between the image and the likeness. But in Eph. 9.22.24, St. Paul speaks of an "old man" to be put off and a "new man" to be put on, "which after God is created in righteousness and holiness." Here the image plainly has to do with moral qualities. By the Fall man lost the moral image of God, and this is restored through redemption. But the Bible no-where asserts that the entire image was lost at the Fall. Indubitably fallen man retains many

of his God-like attributes, however marred and stained. He is still God's son, however *lost*. We may take it, then, that the Divine Image in man included intellectual as well as moral and spiritual faculties.

(4) Man consists of a material and an immaterial part. Is he bi-partite or tri-partite? Must we divide the immaterial portion of him into two—into soul and spirit? or are these different aspects of one entity? The answer to this question is not easily given. The general usage of Scripture is *bi-partite*; "body and soul," "flesh and spirit," making up the entire man. But there are passages which seem to intimate a threefold division, the two most important being (I. Thess. 5.23) (RV), "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ," and Heb. 9.12, "Piercing even to the dividing of soul and spirit. But these passages scarcely suffice as the foundation of a system of psychology, especially as the distinction between soul and spirit is otherwise obscure. Moreover, the Bible does not employ psychological terms in any technical or rigidly determinate sense. There are also three other theories advanced which have engaged the attention of mankind: **Pre-existence**, **Traducianism**, and **Creationism**, but space will not allow me to discuss these terms.

(5) Man was created immortal. The immortality of the soul may be argued from reason, but the only clear proof of it is to be derived from the Scriptures. But the soul is not the man. He is a threefold being, as we have seen, of body, soul, and spirit. Although the body is not the chief part of

the man, it is an integral part, and the Bible teaches not the immortality of a part but of the whole man. When man was created he had a body given to him, and whilst it might have been intended by God to undergo some transfiguring change after the period of discipline or probation was successfully passed, it was the Divine purpose that it should live—coeval with man himself. The ultimate purpose and promise of Christianity is that man shall be restored in the totality of his nature at the resurrection of the last day. When man was created he was placed in a state of probation. It was possible for him to fall from his condition of innocence and purity. But it was also possible for him not to fall, but to preserve the uprightness of his nature. God who willed to have a creature on earth capable of rendering him intelligent service, could only fulfil His purpose by conferring on man freedom of will. Moral excellence could only be attained by voluntary obedience, by the deliberate exercise of the will in preferring good to evil. It was not a necessity that man should sin. All things were primarily arranged by God to preserve man in righteousness. If no liberty of choice had been given to man then he would have been bound in the iron mould of necessity.

WHAT ARGUMENTS CAN BE ADVANCED WITH RESPECT TO MAN'S LIBERTY? (1) The old argument that choice is determined by the strongest motive, as when we choose we must have some reason for our choice, it is fully met by the answer, that, while there is no choice without a reason for it, the self chooses the motive and is not compelled by it.

(2) The more recent argument that as our con-

sciousness is altogether dependent on our brain, it is not in any way self-directed, but is altogether determined by physical changes in our organism due to the action upon it of the physical environment, is materialism "naked and unashamed," and is met by the arguments against materialism already mentioned elsewhere in this book. Here there may be added an appeal to our consciousness. We know nothing of the brain processes that go along with our mental activity, but we do not know only that we are conscious of directing our thoughts and feelings, but that when we will to act our physical organism obeys our volition. We have proof of the dependence of the body on the will rather than of the will on the body.

(3) The third argument is that, if the self chooses its motives and controls the body, it is itself the product of heredity and environment. We may frankly admit that liberty is limited both by the inheritances of the past and the surroundings of the present. But there are evidences sufficient to prove that *neither* heredity nor environment is an inevitable fate. Each man has his own individuality and that can release itself from the bonds of his heredity and oppose itself to the grasp of environment.

(4) The Christian doctrine of original sin and total depravity has sometimes so interpreted this fact of heredity as to exclude liberty altogether; but this is a perversion of the teaching of the Scripture. The sin of the race limits, but does not destroy, the freedom of each member of it. The tendency to evil is accompanied by an inclination to God. Is **not** remorse one of the profoundest problems dealt

with in human literature? Is not the defeat of good by evil one of the most tragic features of human history? Man's consciousness of an ideal to be realised above and beyond the reality of his intellect, character, development here and now, the progress he makes in realizing it if he honestly strives, the promise of perfection Christ in His example and influence, grace and Spirit, gives—these declare that a man is not the result of material forces or mental motives, of heredity or environment, but has a God-given self which in its endless growth is capable of favorable influences, but is ever directed by its own God-given aim.

CHAPTER VI.

EVIL, ITS NATURE

“WHOSOEVER committeth sin transgresseth also the law, for sin is the transgression of the law.” (I. John 3.4), the R. V. reads, “Every one that doeth sin doeth also lawlessness; and sin is lawlessness.” There is sin in the world. This is a fact which none can deny. The sense of sin constitutes one of the greatest problems of human life. **The man who ignores sin—*which is in his own heart* can easily dispense with Christianity.** The man who will honestly face it cannot help feeling drawn to Christ. Men are called to preach the Gospel: SIN: Redemption by the blood of Christ: Regeneration by the Holy Spirit: are the watchwords of the Gospel. Let every true servant of Christ uphold these great truths, for no one is worthy of the name of Christian who tries to belittle sin. Christianity and modern infidelity, therefore, are in direct conflict as to the nature of sin. The question is of fundamental importance, and there is no issue where the truth of Scripture can be more plainly vindicated. Christianity is the only religion which gives a satisfactory explanation of sin.

SIN REQUIRES EXPLANATION: Familiar as we are with sin and its terrible consequences, we feel that it ought not to be. It is **extra-natural**; it

is a horrible disease which we are bound to fight against. It is not a mere skin disease, but it comes right from the deepest inner recesses of the human being. Its presence is foreign to man's true nature, and a fatal hindrance to his happiness and highest development. Sin presses us from every side. *It is in society*, disgracing man's intercourse with his neighbor by serious crimes, and violence, and fraud. Society could not hold together but for the restraints placed by law upon these hideous developments of sin. "Out of the heart of man," said Jesus, "proceed evil thoughts, murders, adulteries, fornication, thefts, false witnesses, blasphemies"—just as true in this twentieth century as of the first. There is war in our own nature. Duty and inclination do not agree. Self-respect and self-interest counsel restraint and patience. To our lower nature sin is pleasant; to our higher nature sin is bondage and degradation. Human life is inseparable from temptation. Every honest heart is burdened with a sense of conflict and failure. This is not a matter of theology. This presence of evil in the human being is the greatest fact of human life. A fact which makes men dread death and the world to come.

Now it has been suggested that sin is a necessary product of our sensuous nature. But some of the worst sins are against our bodies; and our animal nature protests against them. The body is a convenient avenue of temptation and a ready instrument of sin, but sin does not arise from the senses. The most holy life is compatible with a perfect development of all our senses. Nor is

sin due to the limitations of human nature. Finiteness is not incompatible with goodness, and the larger intellects are in no way free from sin, so the weakness of our mortal nature is no explanation for sin. And sin is not necessary to progress. It is the opposite of good, not an elementary stage of virtue. The theory of *Moral Evolution* is utterly false. It is untrue both to history and to the witness of man's own heart. Sin is not a matter of imperfect development. It is a terrible discord. Man's conduct is at variance with his belief. He has lost the power to be true to himself. Conscience and reason approve the best way, but appetite and desire draw him aside into evil. The supremacy of conscience is the witness to man's essential affinity to God. He has two sides to his being: the one akin to nature, and the other akin to God.

"THE BIRLE EXPLANATION OF SIN IS PERFECTLY PLAIN AND SIMPLE. *"An enemy hath done this."* Our instincts tell us that the poison which has affected our nature for 6,000 years is a foreign element and is written in accordance with God's Word. "By one man sin entered into the world and death by sin." An involuntary attraction drew the heart of man as created to God who had made everything good. Man was required by an act of conscious will to choose the will of God. Now "the strength of sin is the law." **There was no intrinsic poison in the forbidden fruit.** God made all things good. It was "*Disobedience*" that made the first sin so fatally sinful. Sin, then, is lawlessness. It is the denial of the right of God to regulate the affairs of men. These two aspects

of sin have to be borne in mind: sin is an offence, and sin is a disease. The sinner needs the double cure of cleansing from the guilt and power of sin. He needs Christ both as the Priest to absolve, and as the Physician to heal. The condition of the moral disease is such that Self-Recovery is impossible; we cannot make any real recovery apart from the grace of God. The sinner feels that he has to answer to divine law for his offence. That fear is not false or groundless. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of man," both in the Old and New Testaments. Rewards and punishments are made clear. Any attempts to minimize the Bible teaching on eternal judgment leads of necessity to a minimizing of the evil of sin. Everlasting Life and Everlasting Punishment are the Bible definitions of the result of the believing and the rejecting of the Gospel of Jesus Christ. "After Death the Judgment" is the plain teaching of the Scripture; this is the sting of death to all who have not found salvation in Christ. But while guilty fears should be aroused by the preaching of the Law, we shall never buldgeon men into an acceptance of the Gospel. There is a superficial knowledge of sin which all men possess, and it does not lead them to confess themselves guilty before God. No man feels himself a sinner until the Holy Spirit has convicted him of sin, but at the same time we must remember that the Holy Spirit uses God's truth for this purpose; and if the Church is not faithful to Bible teaching concerning sin, then the work of the Spirit is sadly hindered. A good deal

of modern teaching concerning sin would come sadly short if tested by the inspired dicta of the Apostle "*The strength of sin is the law,*" "*the sting of death is sin.*" It is never, as some have taught, a form of good, but always the opposite of good, and as distinct from it as light from darkness. This being its character, the guilt of it is very strongly affirmed. (Rom. 3.19.)

CHAPTER VII.

THE ATONEMENT.

THE most momentous work of the Mediator was the Atonement. Some theologians have puzzled their brains for an indefinite length of time, as to whether the Incarnation or the Atonement was the more important event. Christ comes on the scene himself and settles the point by saying: "The Son of Man came . . . to give His Life a ransom for many." (Matt. 20, 28.)

The Incarnation was of course necessary as a condition of the Atonement, but the death of Christ is the central fact in history. All preceding revelation was a preparation for it, and all subsequent history has been largely moulded with reference to it. As a "*Fundamental Truth*" the Atonement may be said to be the chief, as it occupies the central place. What the keystone is to the Arch in material structures, that the Atonement is to Evangelical theology. In the thinking and preaching of the times on this all-important subject there is a great deal that is vague, misty, uncertain, negative, unsatisfactory, and even positively erroneous. Theories of the Atonement must of necessity be imperfect, inadequate, because of the limits of the human mind. The death of Jesus has bearings, relationship, and meanings, that transcends far and away our

powers of thought. Still, definite views are, to an extent, possible; and they are absolutely necessary. It is not enough to speak of the Atonement simply as a fact; out of the fact something must be drawn, and built up, to satisfy the demands of the understanding and the moral sense. The *At-one-ment* is, reconciliation by means of reparation. The Atonement is the sacrificial death of Jesus Christ, reconciliation between God and man as the result of that sacrifice. In relation to Christ and human redemption the word signifies vicarious sufferings endured by one by whom they were not deserved. The Atonement is a reasonable thing; though, in its reaches, it is infinitely vaster than our reason and its definitions: and that which the sanctified reason can interpret and appreciate must be set forth with all clearness. Where this is not done there is no strong, enduring basis for spiritual revival; nor are the conditions of God's kingdom in the world. The doctrine of the Cross—and there is a doctrine of the Cross—is the truth the Holy Spirit honors, making it the power of God unto Salvation. Churches languish, few conversions take place, and the piety of individual Christians is thin, sickly, nervous, when Jesus is not exalted, and the significance of his death, in its relation to Moral government, to sin, to awakened conscience, and to forgiveness, is not apprehended and seen. How can the Cross be gloried in, as Paul gloried in it, unless it satisfies and meets all the wants of man's complex being, and all the demands of God's law?

“CHRIST DIED FOR OUR SINS.” That is

the succinct summary of the whole; the brief record of the greatest and most wonderful event in God's Moral Universe. The patriot dies for his country; the martyr dies for his faith; the loving and devoted mother would willingly die for her suffering child; and "peradventure for a good man some would even dare to die." But far greater than all this "Christ died for our sins." Self-sacrifice is common enough; and it is noble, beautiful. But the self-sacrifice of Christ, it has no parallel, and can have none. It is altogether exceptional and unique. "Christ died for our sins." Of *no one else* can that be said, in the sense in which it is said of Him. And, furthermore, it could not have been said of Him, if He had not been God as well as man. In these words we can find an argument for the essential Deity of Jesus. It is affirmed and taught that Christ came to restore the lost knowledge of God. That was one of the objects for which He came. It is affirmed also, and taught, that Christ came as the revelation, witness and appeal of the Father's love, and to win sinners back to the Father by exhibition of that love. That, too, was one of the objects for which He came. And it is affirmed and taught, that Christ came to set an example, to show us how to live and act and suffer—to be to us a new ethical ideal and standard. All these objects were included in his mission, and belong to what are designated "the moral aspects" of it. But after all, the main and dominating object for which He came was "TO DIE FOR OUR SINS." Upon his death for sin everything depended. "Without shedding of blood is no remission."

His death is a fact of history. He was put to death at Jerusalem: nailed to an accursed tree, numbered with the vilest malefactors; His, the middle cross, the cross of darkest shame. On His right hand and left hung notorious law-breakers. They died for their own sins; they suffered the just and natural consequences of their transgressions, Hence there was no mystery or marvel about their death. Contemned and offended justice was being vindicated. How different the significance of Jesus' death! He died for OUR sins. He was dying for sins, just as much as they were dying for sins; but the sins for which He was dying were not His own; He was without sin, "Holy, harmless, undefiled." The sins were ours. We were the law-breakers; He wanted to forgive and save the law-breakers; and He could do this only RIGHTEOUSLY by expiating sin by His own death. That is what is meant by the Atonement. Can any other conclusion be drawn? Death was the penalty of sin; and CHRIST DIED FOR OUR SINS. Through Him, therefore—and the inference is logical, legitimate, unchallengeable,—there is forgiveness of sin. Righteous forgiveness of sin; for every claim of justice has been met and satisfied. The holiness of God is not compromised when sin is forgiven; it is enhanced. The authority of law is not weakened when sin is forgiven, it is strengthened. Again, let us view this doctrine of the Atonement in another light. We have first of all the practice of animal sacrifice in the Hebrew religion, and then there is the ideal of the Servant of Jehovah, who saves by suffer-

ing; and around this typical figure gather, as illustrations of the same truth, the saints and heroes of the old dispensation, who suffered for the sake of truth and righteousness, and thus on behalf of others. While the old typology which found a Christian meaning in every detail of the ancient ritual must in light of our modern knowledge be abandoned, yet this remains permanently significant, that when men approached God in worship they presented a sacrifice, the efficacy of which was variously conceived, but the purpose of which was universally recognized as the removal of the hindrances to fellowship with God, due to sin. Sacrifice was not peculiar to the Hebrew nation, but in it the ordinance received a deeper moral significance. Harnack points out that wherever the Gospel is preached, animal sacrifice is abandoned, a proof surely that satisfies the need that sacrifices ought to meet. More akin to the self-sacrifice of the Servant of Jehovah (Isa. 53) in whom is exhibited typically the law of life that the salvation of men is ever secured by the suffering of the best and the holiest. This ideal has been fully realized only in Jesus. The fulfilment of this prophecy by the Apostolic Church. In the statement that "Christ died for our sins," according to the Scriptures, Paul is expressing his full agreement with the teaching of the Church; while his keener insight enabled him to give a deeper meaning to the Cross, than that what the other Apostles could do.

WHAT DOES THE CROSS MEAN, THEN, AS THE MEANS OF ATONEMENT? The Cross shows man's sin as a wrong against the love, mercy, grace of

God. Christ came to the world revealing God in word and deed as Father, and He was opposed, rejected, persecuted, executed by the hands of wicked men. The fickleness of the Mob, the denial of Peter, the betrayal of Judas, the fraud and force of the Sanhedrin, the cowardly injustice of Pilate, the fury and Cruelty of Christ's enemies at His Cross are an apocalypse of what endured patiently, gently, kindly, nay, even forgivingly (Luke 23.34). He showed the love of the Father in His own grace towards sinful men, and above all in prayer for the forgiveness of His murderers. He showed such love as is the sign and proof of the love of God. LOVE SUFFERS THAT IT MAY SAVE. Unless it was absolutely necessary that Christ should so suffer, then He needlessly provoked the hostility of sinful man, and there was a wastefulness in His love that robs the spectacle of the Cross of its moral impressiveness and influence. It is not love to offer a sacrifice for which there is no need, and without which, the good sought might be attained. The teaching that the death of Jesus was A VICARIOUS SACRIFICE is interwoven with the Apostolic writings. Some of the words used by them may be briefly considered.

(a) In the Old Testament this word is used constantly to represent a victim offered to God, in thankfulness, or self-dedication, or expiation of sin. In the latter case, sins were confessed over the head of the victim as the representative of the offender; its death set forth the penalty it deserved, and its acceptance at the altar his adoption into Divine favor. In the New Testament

the word is used as to the death of Jesus without a hint as to any alteration of meaning but with evidently the same bearing, see Eph. 5.2; Hebrews 9.26. This word, as so used, expresses the full bearing of Christ's death as an expiatory offering, but other terms occur which confirm and illustrate its obvious teaching.

(b) PROPITIATION. This word signifies something that appeases or propitiates. It expresses the element of satisfaction to Divine Justice or law which the offering of Christ contained (Rom. 3.25; I. John 2.2).

(c) RECONCILIATION. This term has a similar meaning to the preceding one. It carries the idea of breaking down all the barriers of the fellowship of God and Man. The reconciliation on the part of God refers only to the legal aspect of the Atonement. In His regal character God must be forgiving the sinner, and it was when Christ by the sacrifice of Himself had made this possible, that the love of God, Eternal and Infinite, flowed out in streams of salvation to all men. The word "reconciliation" is equivalent to atonement, at-one-ment, by the death of Jesus, God and man are at one, reconciled, and on the exercise of faith, united in everlasting bonds of fellowship.

(d) RANSOM. This word signifies the price paid to deliver a man from slavery or death. Christ Himself uses the word as to his mission (Matt. 20.28; Mark 10.45). His statement evidently affirming that His death was in some sense to be a price paid, on account of which man could be freed from the penalty of sin.

(e) REDEMPTION. The name "Redeemer" was

applied to God in the Old Testament as the deliverer of Jesus from bondage and captivity. It was given to the next kinsman of a man who by misfortune had been compelled to part with his property, and who, from his relationship, was charged to rescue the estate from the hands of strangers. It was the title of the nearest relative of a person who had been killed and who was required to avenge the death. In like manner Christ is said to have redeemed the sinner by his own blood (I. Peter 1.18) to have purchased redemption at a heavy cost to Himself.

(f) SURETY. The sin offering was not a gift but a vicarious sacrifice. It was presented instead of the person offering it; it was slain to signify the death incurred by him as a sinner and to preserve him from the penalties of sin. "By so much also hath Jesus become the surety of a better covenant" (Heb. 7.22).

(g) The prepositions used by the sacred writers in reference to the death of Christ plainly teach the doctrine of substitution. The words "*hyper*" and "*anti*" meaning "for," "instead of," "in behalf of," "in room of," refer to a vicarious act to be performed not only for the benefit of another. The salvation of the sinner was made possible by the death of Jesus in his stead. Passages which plainly teach the doctrine of the atonement or substitution, or from which it may be properly inferred in the following passages: John 11.50; Rom. 5.7-8; Matt. 20.28; I. Tim. 2.6; Isa. 53.6; I. Cor. 15.3; John 6.51; Eph. 1.7; Heb 2.10.14; etc., etc. Thus we draw the conclusion, that, **Jesus did not die that God might love the sinner;**

Jesus died because God did love the sinner. But this Gospel is more than a message of love; the Cross is more than a revelation of love;—it is a demonstration of righteousness also, and as such it meets the whole need of the sinner—let everyone know that the Cross brings both peace with God, and newness of life in Christ.

CHAPTER VIII.

REPENTANCE, ITS URGENCY, NECESSITY AND NATURE.

REPENTANCE means literally a *change of mind*, leading to a change of life (Acts 3.19). In every man who needs renewal, restoration, and salvation, there must be repentance. He has sinned and must be sorry. He has wandered and must change his course. He is wrong and must find his way to right and truth. His whole being has failed, and needs to be converted and renewed. He has dishonored God, and must be wholly changed in mind before he can do the things well pleasing in God's sight. Only in a being without failure can there be found no need of repentance: and only by way of **repentance** can an erring being come back to rectitude. Conversion and regeneration mingle in one experience. We cannot say that any one gracious act or operation is prior to another in time. Repentance does not precede faith; regeneration does not antedate repentance. We may indeed separate these in thought, but as a life-experience they flow together and are one. Repentance is "*unto life*." It is a gift of the glorified Savior, a fruit of the Spirit. Yet it is the "act and deed" of a sinful man. It is not as if God should work part of the great change in me, and I the rest. But as theologians are wont to say, "God produces all, and man acts all," God persuades and enables me; but it is I who

must repent. In a word, to repent is to stand with God, on God's side, in regard to sin. Conscience, being enlightened by the Holy Spirit, looks with God upon the mournful sequence of transgressions. With God it condemns them, and brings in the soul as guilty in sight of Him whose eyes are as a flame of fire. The evil deeds which stain the past are confessed to be sinful exceedingly: they have been committed against the Holy Will—against the pure love of God, and there is no circumstance of extenuation which one dare plead. Excuses are all swept away by declaring in humble tones: "Against Thee," Thee only have I sinned and done this evil in thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest. Charles Wesley wrote the following fitting words, which show the repentant spirit:

Extort the cry, "What must be done
To save a wretch like me
How shall a trembling sinner shun
That endless misery?
I must this instant now begin
Out of my sleep awake;
And turn to God, and every sin
Continually forsake:
I must for faith incessant cry
And wrestle Lord with Thee:
I must be born again, or die
To all eternity.

Luther used to write to Staupitz in bitterness of soul, exclaiming, "*Oh, my sins, my sins,*" yet, when he came to definite actions, it seemed as if he had almost nothing to confess. Gourgis, the African Chief who went about for a length of time with gun and dagger seeking Christians whom he might kill, was finally convinced by the Holy Spirit of

his ways and going into the Mission room one night, cried aloud, "*Oh my great sins. Oh my great Savior.*"

Repentance is the recognition of the fact that this sinfulness of ours, being rebellion against God, must be regarded from God's point of view, must be seen with God's eyes, must be judged by us now, as we believe that God will judge it then, when the White Throne is set and the books are opened. Looking at it so, we conclude that there is "none other name under heaven given among men, whereby we must be saved," but, further, that God is justified in judging Jesus of Nazareth, having "laid on Him the iniquity of us all."

Again, repentance works; it effects the active powers; it touches the will. The awakened sinner, finding himself in the path of transgressors, stops and turns his face towards the way of life. He hears the voice from heaven saying, "*Break off thy sins by righteousness.*" He endeavors to keep the law of God. The war between the Northern and the Southern States of America was not ended until General Lee laid his sword down on the ground at General Grant's feet, in the orchard at Appomatox, saying, as he looked upon the banner of the Stars and Stripes, "We will never take up arms against the old flag again." And the long controversy between the soul and God cannot be brought to a termination until the soul, subdued and penitent, exclaims, "*I have sinned and perverted that which was right, and it profited me not.*"

Under these views, we cannot help but look upon repentance as one of the Fundamentals of the Gospel. Surely it is good tidings that a wanderer may

return, and that one who is out of harmony with God can be changed in mind and heart as to love Him and enjoy the divine blessing of Life Eternal. Let us examine the word repentance as it is interpreted for us by the HEBREW and GREEK words of which it is the representative. There are many words in Hebrew which have some connection with the only two words which are translated Repent and Repentance. Take the words "*Nacham*" and "*Shub*." The second, as translated Repent, is found in I. Kings 8.47, and in Ezekiel 14.6, and it occurs many times from Genesis to Malachi—rendered *turn, return, turn again*; always relating to action. It should be so rendered in the passages given above. Practically *Repent, Repentance*, in the Old Testament, represents one Hebrew word, "*Nacham*." This word never deals with action or conduct, but always with feeling. It represents to us the effects on the mind and heart of conviction of sin and the resulting misery and danger. (Dr. Gritton.) In the New Testament we find that Repentance is the same thing. Two words are used. The one "*metanelomai*," is used seldom, as in Matt. 21. 29.32; II. Cor. 7.8; the other, "*metanoeo*," is used often both as verb and noun. Neither refers to action or conduct. Both indicate mental affection. One is a *change of mind*; the other a *change of concern, or of interest or of purpose*. No word could, in an inclusive way, more accurately represent the essence of both the HEBREW and the GREEK than the word REPENTANCE. It is a trouble of mind, pain, regret, remorse. It has regard to wrong sin, as making the man obnoxious to penalty. These considerations place on one side the Romish

idea of Repentance as "*doing penance*," and they shut us up to sorrow for sin or change of mind as being the essential in Repentance. Thus the Gospel begins with heart and mind, the conscience and judgment. It touches the springs of life. It goes behind conduct to motive; behind reformation to renewal. In some way or other the sinner is led to consider his ways.—(Dr. Gritton.)

In whatever way, and by whatever means, or to whatever degree, the convinced sinner comes to a just estimate of his sin, folly and ingratitude, he feels shame, sorrow, regret and fear. His estimate of facts is changed; his mind touching himself and his course is changed; his thoughts of reward and punishment are altered; his views of God is no longer the same. Now he renounces the darkness, the evil, the bitter, as being what they really are; and with a changed mind and judgment he beholds in light and goodness and sweetness the very possession which the Lord designs for him. This is repentance—the convinced sinner cries out: "I abhor myself, and repent in dust and ashes." (Job 10. 11.6.)

Oh, the wondrous blessedness of Repentance! The thoughts of the sinner and the thoughts of God brought into conformity and even into unison. The beginning of Repentance is within the heart, but it follows on the rule of Divine operation. THERE IS CONFESSION TO GOD. Think of the book of Psalms. It is largely the cry of the convinced and penitent heart. Let us now revert to the words of the Old Testament, which are used along with "Nacham" and appear in places to be almost the same thing, but with this distinction, that while

"Nacham" expresses an inward change of the mind and heart, these other words indicate something which follows as a proper consequence. THE INWARD CHANGE LEADS TO AN OUTWARD TURNING. These words deal with a change of conduct, a turning away from evil to the Living God. It will suffice to give a few passages. "Turn ye from your evil ways," "Turn us O God of our Salvation," "Turn ye at my reproof," "Turn thou to thy God," "Take with you words and turn to the Lord." Sin felt, sin confessed, sin turned from! Here is repentance in more than its philological meaning. It is repentance in essence and fulness. It is the beginning and perfection of Repentance. It is Repentance unto life—a repentance not to be repented of.

REPENTANCE IS INDISPENSABLE TO SALVATION. Certainly an unrepented soul is an unsaved soul. Repentance has a more prominent position in the proclamation of the Gospel than is after recognised. We need much humility, much gracious teaching by the Holy Spirit, much abiding at the feet of the Lord Jesus, and much quickening of our mental and moral faculties—before we can see and reverence and proclaim that it shall be proportionate and harmonious. John the Baptist was largely the prophet of Repentance when he came proclaiming the Kingdom of God and making ready the way of the Lord. The Lord Jesus preached and said, "*Repent ye and believe the Gospel.*" He came to call the sinners to repentance. The disciples went out at the Lord's command and "preached that men should repent." To-day the message is left for us to present, "Believe on the Lord Jesus Christ, and thou

shalt be saved." What was the message at Pentecost? "Repent and be baptized, every one of you." "Repent ye, therefore, and be converted, that your sins may be blotted out." What was the Post-Pentecostal Gospel? Was not this prominent? "God commanded all men everywhere to repent." Is not the very formula of the Gospel commission: "REPENTANCE TOWARDS GOD AND FAITH TOWARDS OUR LORD JESUS CHRIST"? (Acts 20.21.)

Let us wisely notice that a low estimate of sin may lead to a low estimate of Repentance, and may sink into a low estimate of Faith, and this again into a low estimate of Salvation. On the contrary—when the Holy Spirit works deep conviction of sin, there will follow a high sense of the imperative value and necessity of Repentance, and from these pangs of Repentance, how gladly will men turn to the Faith, and to the Salvation which is received by faith. When the path of repentance is once entered upon, the sinner is surprised to find how easy it is, and how pleasant. So necessary and so blessed is Repentance, both in the coming of Sinner to Christ, and in the Restoration of Saints to Holiness.

CHAPTER IX.

WHAT FAITH REALLY IS.

THE Christian life began in Divine regeneration, and human repentance or conversion is intended for, and capable of a gradual progressive development. The Christian life as a progressive development from sin to holiness, in so far as man works with God in the realization of the ideal, may be described as the exercise of the three Christian graces: *faith, hope, love*. The principal one we will discuss is "*faith*." The change of mind about sin and God, the turning away from sin to God at the beginning of the Christian life is impossible apart from *belief* in the Christian Gospel, without the *faith* which accepts the grace therein offered. Faith does not only belong to the start of the Christian life; it is very needful throughout its whole course. If faith be contrasted with sight as the spiritual sense—the perception of the Divine, eternal realities—then it may be that in the new conditions of life hereafter it may "vanish into sight." H. Alford (1844 A.D.) wrote these beautiful lines on faith:

We walk by faith and not by sight;
No gracious words we hear
From Him who spoke as never man,
But we believe him near.
We may not touch His hands and side;
Nor follow where He trod,

But in His promise we rejoice
And cry, "My Lord and God,"
Help thou mine unbelief;
And may our faith abound,
To call on thee when thou art near,
And seek thee where thou art found:
That when our life of faith is done,
In realms of clearer light
We may behold thee as thou art,
With full and endless sight.

If faith be belief in mysteries beyond our knowledge, then as the knowledge ceases to be "*As in a glass darkly*," and comes to "*be face to face*," faith may yield to knowledge. It seems to me, however, to be more in accord with the Gospel, to give to faith a wider meaning. Not only is it a belief to what is given forth as a revelation of man's relation to God and the Infinite: *it is the grace of man's dependence on God, man's reception of, and response to Divine Communion and Communication*. As creature man is physically dependent on his Creator; as subject he is morally dependent on his Governor; but as child he is spiritually dependent on his Father. Man gains what God gives. In no relation whatever is man sufficient unto himself; but in every relation his sufficiency is of God.

Faith is the exercise of man's freedom in accepting God's grace. Were God's grace bestowed without man's faith (if such a thing were conceivable) then God would be disregarding man's freedom. To mention and complete our personality we must freely will to receive the wisdom and power of God unto our salvation; we must freely choose to respond to God's working in us by His Spirit in submission to the direction, impulse,

control of His Spirit. Through faith we welcome God's ever increasing grace. (Dr. Garvie.) Christian faith is distinguished from ordinary faith only by its object. It is an energy of the soul in the exercise of which it goes towards Christ, recognizing Him as Lord, welcoming his message joyfully, accepting the forgiveness of sin through this atoning sacrifice, and yielding the life in willing obedience to his service. The word "*faith*" is one of the strongest nouns in our language, and it is a great pity we have no verb to correspond with it. BELIEVING is only a part of its rich meaning. Hence, especially in its more important applications, we find saving faith spoken of "*as believing in,*" as when our Lord says, "Believe in God, believe also in me." We notice that the first appearance of the word "believed" is in Genesis 15.6, where we are told Abram believed God's promise to him about the promised seed, and the consequence is, he is marked out as the man who honored God by his faith, and who was honored by God's blessing in consequence. The verb to "believe" denotes the steady resting of the heart upon an object outside of itself, hence for one person to rely, to trust, to depend upon another. Faith depends upon the "Living God," it has no reliance upon itself. We must bear this in mind, that to confound faith with the mere acceptance of a creed is a huge mistake. It is perhaps not too much to say that the vast majority of those who stumble at faith as a condition of salvation do so from this misconception. What they say is equivalent to this: "A man may accept all the creeds of Christendom and be a bad man: an-

other may reject them all and be a good man," which is true in the popular sense of goodness and badness. But where "in the volume of the Book" is there any authority for this conception of faith? We have it certainly in the Athanasian Creed, but we decline to be held responsible for its unscriptural statements. Does our Lord ever give the remotest hint that what He asks of those who would belong to His Kingdom is subscription to a creed? Does He not make it perfectly plain that what is asked and expected is *trust* in God and the outgoing of the soul to Him in loyalty, obedience, and devotion? The only passage I can call to mind which might be imagined to suggest acceptance of a creed at all is in Mark 1.14 verse, where our Lord says "BELIEVE THE GOSPEL." A glance at the Revised Version will show the inadequacy of this interpretation. To believe a thing is very much less than to believe *in it*. For a person to say "*I believe it*" may mean nothing more than, "I don't deny it," it may mean that, "I do not consider it worth my while to question it." But to say that "*I believe in it*" means, I reckon it good for me; or I go in for it. We may say that everybody believes the Sermon on the Mount. How many believe in it? None but the true Christian. "Blessed are the pure in heart." How many believe this? Everybody. How many believe *in it*? Only those who make purity of heart their ambition and Strive Earnestly to Live it. ALAS: ALAS: the many may believe it; the very few believe in it. It is the latter kind of faith that the Lord Jesus Christ requires. In viewing this subject of faith in mod-

ern light, another misrepresentation which the true conception of faith ought to correct is the idea that faith is asked instead of works. The misleading question is raised, "Would it not be far more reasonable to say that a man should be saved by honesty, truthfulness, sobriety, generosity, than by faith?" But why is faith singled out? Is it chosen in competition with these other virtues. On the contrary, it is chosen because it, and it alone, carries all the rest with it. Of course, belief of a creed does not; but faith in Christ and in His Gospel does.

Faith is the deep root out of which all the graces of the Christian Character spring. It is quite true that a man may have particular virtues without faith in God,—he may have sobriety, honesty, truthfulness, but all round and through and through goodness he cannot have without faith. He asks for a clean heart and the right spirit. Faith is never opposed to works, but is always demanded for the sake of the works which of necessity follow it, when it is no more belief of something, but a genuine belief in Christ and His Gospel. Having read this subject into the meaning and association of faith, we may say of the man of faith, he is brought up by the Lord's ministry, sure of the Lord's love, verified in the Lord's truth, established in the Lord's grace, faithful in the Lord's service, stands fast in temptation for the Lord's glory, assured by the Lord's promise, steadfast in the Lord's ways, and trusts in the Lord Himself. Let us therefore stand fast in the faith that is tried, it may be said, from without and within, through difficulties and doubts ever

conquering, ever triumphant. That faith in God enables us to live a fuller and richer life; that it satisfies our highest moral and aesthetic aspirations and desires; and makes us happier, better and more strenuous men, especially at such times as the purely intellectual light appears by itself insufficient, and disposes us to believe in spite of obstacles.

CHAPTER X.

MAN'S JUSTIFICATION, ITS IMPORTANCE.

JUSTIFICATION is a legal term, but when used in relation to human salvation it has not literally a legal signification. For if a man be declared innocent in a court of justice, that is his justification, or the declaration of his righteousness. The charge made against him has been rejected and he stands acquitted, not by favor but as a right. But in the sight of God no man is guiltless, and therefore on the ground of innocence none can be justified (Rom. 3.10).

MAN'S JUSTIFICATION MUST BE A MATTER OF UNMERITED FAVOR OR GRACE, Rom. 4.16. In a court of justice a criminal may be pardoned but not justified. His good name may still be forfeited. Indeed, in common law pardon and justification are incompatible. To pardon is to dispense with law, to justify is to be guided by the law. But in the restoration of the sinner, pardon and justification are harmonized and complement each other. Christian thought is indebted mainly to St. Paul for the technical sense of the word "*justification*" as used in theology. Not only was this apostle a Jew, and his mind saturated with Jewish theology, but he delighted to introduce Old Testament ideas and language into his letters. Hence we notice many Old Testament words and terms used in his

writings (see Acts 13.38, Romans 8.33-34). Let us now look at the meaning of Justification. The word and the thing may be viewed from God's standpoint or man's. In the former instance it means the Divine act and gift; in the latter, the human reception and result. Let us be very clear that Justification is connected with our true relation to God. It is concerned with spiritual relation, not with spiritual condition; with our *judicial* position, not with our actual state. Confusion and difficulty will most surely arise if we are not perfectly clear on this point. This true relation was forfeited by sin.

Sin is self-assertion, self-indulgence, disobedience, rebellion; and in regard to Adam's true relation to God there were three results of his sin. (1) A SENSE OF GUILT; (2) A SENTENCE OF CONDEMNATION; (3) AN ACT OF SEPARATION. Thus the true relation of man to God was forfeited, and these results abide to-day, and apply to all mankind apart from God. Now Justification is connected with the restoration of this true relation to God. It includes (1) The removal of condemnation by the bestowal of Forgiveness; (2) The removal of Guilt by the reckoning of Righteousness; (3) The removal of Separation by the restoration of Fellowship. Justification then really means the reinstatement of man in his original relation to God. It means to treat as righteous, in the sight of God, to account righteous, to regard as righteous, to declare as righteous. It means being accepted as righteous in the eyes of the law, and restored to a true position before God. (Griffiths-Thomas.) We can see, then, that, it is much more

than pardon; and the two must never be confused, much less identified. Forgiveness is only a part of Justification, and to identify them is to cause spiritual trouble and loss. We can see the two distinguished in Acts 13,38.39 and Psalm 32. 1.2. **A criminal may be pardoned, but he cannot be regarded as though he had never broken the law.** Forgiveness is only negative; the removal of guilt and bestowal of a perfect standing before God. **FORGIVENESS IS AN ACT** and a succession of isolated acts, as needed. Justification is complete and never again repeated. It is an act which results in a permanent attitude or position in the sight of God. Forgiveness is repeated throughout our life. As Justification refers to our spiritual position before God, it covers the whole of our life,—past, present, future. We can see the distinction in John 13.10. “He that is bathed (*i.e.*, justification) needeth not save to wash his feet (forgiveness).” He that has once had the bath of a perfect Justification needs only the daily cleansing of the soul through Forgiveness, not a fresh justification. True it is, that justification is closely connected with forgiveness, and, from one point of view approaches closely to pardon righteously administered. Compare Acts 13. 38.39; Romans 3.24.26; R. V. The idea of forgiveness brings personal relations into prominence, and intimates reconciliation, the restoration of love. Hence the penitent pleads for forgiveness—seldom for justification; it is upon forgiveness, the preacher dwells. Forgiveness is one aspect of justification, because God is Father as well as Judge and King; but it must not be taken as the entire conception.

Again, Justification is also different from making righteous, which is Sanctification. The two are always inseparable in fact, but they are assuredly distinguishable in thought, and must ever be distinguished if we would have peace and blessing. **Justification concerns our standing: Sanctification our state.** The former affects our position; the latter our condition. The first deals with judicial relationship; the second with spiritual fellowship. The first is the foundation of our peace—"Christ for us." The second is the basis of our purity—"Christ in us." Justification has no degrees, but is complete, perfect, final, "Justified from all things." The Fundamental truth of Justification is, we are accounted righteous before God only for the merit of our Lord Jesus Christ. The "MERIT" of Christ means the value of His whole person and work. II. Corinth. 5.18.21. Our works or merits could not work out our justification. Perfect Obedience is required by God, and this man cannot render. He that offends in one point is verily guilty of all. And yet notwithstanding this man has ever been attempting to work out and establish his own righteousness. We see this in *human sacrifice, ceremonies, penances, offerings*. Man fell by a desire to be independent of God and now man wishes to be equally independent of God in returning to Him. Universal failure has been the result because of the twofold inability to cancel the past and to guarantee the future. God has therefore come to the conclusion that all have sinned and come short of the glory of God; and man, if he is to be justified, must come as a sinner helpless and willing to accept and not wishful to

merit. "All that believe are justified." Trust implies dependence on another, and the consequent cessation of dependence on ourselves. Faith becomes at once the acknowledgment of our own inability and the admission of our need of some one else's ability. Faith simply links us to Christ, and is the means of our appropriation of his merit. The reason why Faith is so emphasized in Justification is that it is the only possible answer to God's revelation. Faith in man answers to grace in God. Faith is the correlative of promise. Trust responds to truth. Faith renounces self and receives the Savior. (Griffith Hooker says, "God doth justify the believing man, not for the worthiness of his belief, but for His worthiness who is believed," or as we may put it, we are not justified by faith, but by Christ through faith. Faith is nothing apart from its object, and is only of use as it leads us directly to Him, who has wrought a perfect Righteousness, and as it enables us to appropriate Him as the Lord of our Righteousness. The question now arises, "WHAT IS THE TRUE WORTH OF JUSTIFICATION?" The doctrine itself is a necessity for our spiritual health. It is the foundation of peace. The soul looks backward, outward, inward, upward, onward, and says, "Justified from all things," and "being justified by faith we have peace," immediate, certain, complete, and everlasting. This doctrine is also the foundation of liberty. Luther spoke of this doctrine as "the article of a standing or falling Church" for it removes sin and sets the prisoner free, gives him full, constant access to the Holiest. This doctrine is also a necessity for spiritual power. It is

the foundation of holiness. The soul is introduced into the immediate presence of God; realizes the spiritual presence of Christ; receives the Indwelling presence of the Holy Spirit; and in all this finds the secret and guarantee of purity of heart and life.

CHAPTER XI.

THE NEW BORN CREATURE.

WHAT IS REGENERATION? It is the act of producing anew; to use the theological term simply, it is that change by which love to God and His law is implanted in the heart. It is on the authority of our Lord Jesus Christ that the natural birth is made figurative of the spiritual. He affirmed the necessity of a new birth in the most positive terms in John 3.3. It was to Nicodemus—with his morality and unblemished life, in the world at that time, and not to some dark sin-defiled creature who had trampled on all the law—that the Savior says, "*You are all wrong; you must be born again.*" By "being born again," then, is meant exactly the same thing as by "rising again." In its literal sense it means what is meant by the Resurrection literally; that is, our entrance upon a new state of being, after our present one is over. We came into this world from a state of *nothingness*, by being born again, we pass into another world from a similar state of *nothingness*—that is, from death. This is being born again literally; and thus by being born again we enter into the kingdom of God. Whether the words used by Christ should be rendered as "*born again,*" or *born anew,*" or "*born from above,*" for each of which renderings there is equal author-

ity, that which is of the greatest importance, the fundamental, the substantial truth remains the same. A few quotations of Scripture will be helpful here: "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." "Whosoever believeth that Jesus is the Christ, is born of God." "Whatsoever is born of God doth not commit sin." "Whatsoever is born of God overcometh the world." "Everyone that doeth righteousness is born of God," etc. Let us go a little further and hear what the Word says: "A new heart will I give you, and a new spirit will I put within you." "If any man is in Christ there is a new creation." "The son quickeneth (*i.e., maketh to live*) whom He will." "You hath he quickened, who were dead in trespasses and sin." "No man knoweth the Father but the Son, and he to whom the Son will reveal Him." "So is every one that is born of the Spirit." "Ye must be born again." Surely we need no references adding to above, for these words are outstanding scripture passages, known to every Bible reader. They are but small points of an enormous substructure of Truth, underlying the whole message of the Bible. Both the Old and the New Testament have contributed to this collection, which is in vital touch with the whole teaching of Divine Truth. So if we take the Bible as valid evidence upon the essentials of salvation at all, Regeneration must be, and indeed is, an essential of Salvation. We are sometimes pressed now to take as our court appeals, "*not the whole Bible, but the Bible as a whole.*" The "Bible as a whole," has

many magnificent things to say of man. No literature on earth has ever glorified man as the Bible has done. For it has told us of his being made "in the own image" of God; and then of the very Son of the Father's love having perfectly, absolutely, forever, man's nature, to be His Nature in personal oneness with the Divine. **Never dream that the Bible reproaches man for his manhood;** rather, it opens up hopes and thoughts about his being which point straight to the heaven of heavens. But, then, it treats him, in its vast message, "taken as a whole," as a being who has hurt, has wrecked, has hopelessly and mortally tainted, his own fair nature by discord with God. The blessed book never, never lets him forget that he, race and individual, is a sinner, and so a sinner that only God, in a miracle of mercy, can undo his sin, forgiving its guilt, and overwhelming with Himself its awful power. And this is the burden of the message, "Ye must be born again." It has been said that, "Christianity can never be proved except to a bad conscience." Put a little differently, the words are profoundly significant and absolutely true. This may appear strange to the reader, but just let us consider this next paragraph. "Christ will never be fully seen in his self-evidencing truth and glory, except by the soul awakened to its own infinite need of Him, in a sense of its own sin." Deep and true, historically and spiritually true, is that other saying, that "more than half the heresies of all time are ultimately traceable to an inadequate sense of sin." And the counterpart to all this dark mass of truth is the glorious message of, not only the necessity,

but, thanks be to God, the blissful possibility of the New Birth, the Regeneration of the sinner. The Book "*as a whole*," calls us to be absolutely sure of this, that if you would enter into the kingdom, and have life, and be the happy child of God in Christ Jesus, "Ye must be born again." And Ye MAY be born again, if ye only "receive the Christ believing on his name." It is not merely a poor, cold, pale, "*naturalistic*" matter of brave resolves to be better, and the education of character to higher levels. There is room abundant for resolves and for education—in the issue. But the initial need is "**not resolutions, but a revolution.**" The man must come to Jesus. By the Holy Spirit he must "be joined to the Lord" in repentant faith. Then shall a new life, a new state, be really his. Then shall the Son of God "dwell and walk" in his new-born heart. Regeneration, which is the gift of God, shall have its counterpart, its visible side, in conversion, which is the consciousness of pardoned and recreated man. And so the man shall be even now, in the inner sense, the child of God. And it doth not yet appear what he shall be hereafter.

THE NEW BIRTH then must necessarily bring about New Life, for the two are inseparable. The New Birth as it appears in scripture is a thing, which, as a change, MAY NOT ONLY BEAR FRUIT, BUT WHICH DOES BEAR FRUIT. It is not a capacity merely, but a gift of tendency, which is a very different thing. Where it is there is the evidence of it. The child of God, normally, is not known by the world—the world in some respects cannot make him out; he has a secret, and shows that he has a

secret, which rises above its analysis. The native and natural bearing of the phrase "child of God," in scripture, is towards not the potential, but the actual; not the latent, but the revealed.

Conversion must not for a moment be squared and cut to narrow pattern; nor must the consciousness of it be necessarily one, single, and definite. Only wherever to-day man is indeed the Lord's there somehow and somewhen has been conversion; and below, or above, that conversion, there has been the gift from God of the New Birth, and there is the ceaseless gift from God of the New Life. (Dr. Moule.) We are well acquainted with the fact that Adam who was "the Son of God"—in the Fall—so broke the holy continuity of his creation that he is, antecedent to regenerating grace, "dead" yes, spiritually dead, and be recreated into a true filiation. And this New Birth, this becoming and being a child of God, is in scripture the foreground aspect of the whole subject of Divine Fatherhood, as regards us men and our salvation. Not in Adam, mind you, but in Christ are we the children of God; and we are in Christ not by creation but by new creation. Compared with this Fatherhood of grace, under which we become "*partakers of the Divine Nature*," it is not too much to say that the Fatherhood of creation appears rather as a profound and sacred revelation analogous to the paternal idea, than as Fatherhood in its proper meaning which demands a true and real impartation of nature. Whosoever will may step into it, through believing in our Lord and Saviour Jesus Christ. The outer life has its youth and its age, its vigor and infirmity, its ruddy cheek

and its grey hair, independently of him who lives it. These things follow a fixed law and come upon us though we will not, and when we know not. But it is not so with the higher and inner life of the Spirit. There is no consciousness here. **No man lives unto God and knows it not.** If you are made a Son of God, by the power of the Spirit through faith in Christ, you don't go about hoping and trusting you are God's, committing your eternal prospects to a miserable uncertainty: Oh, no, if you have this life, you know it, and live it. You say "*I know in whom I have believed,*" and *emphasize it.* The truth of love first softened, first warmed, first quickened, your hard and cold and dead hearts, first found its way, like a chance seed, under some broken bit of surface, and obtained a lodgment there, so that the "birds of the air" were not able to snatch it away, nor the foot of the passerby trod it down, and our business it was, to let that seed stop there, spring up, cherish, and grow and though little is done in comparison with what is to come, much is done already in comparison with what is past. This great change, this New Birth is very blessed. Great happiness will accrue to a man in whom it is accomplished, and when he is living the New Life in Christ.

CHAPTER XII

ABSOLUTE PERFECTION OF MAN.

THERE can be no fitness for God's plans here or hereafter till the soul bows itself in reverent love to God and to all his calls. "Elect in sanctification of the Spirit unto obedience."

Now, it must be, then, that all the regenerate are holy. Regeneration, as we know already, is the work of the Holy Spirit, and the Spiritual life born into a man is sustained by the continued presence of Him through whose entrance he was born. He in whom the Holy Spirit resides must be Holy to the extent of that indwelling. Hence the writer of the Epistle to the Hebrews 3.1, does not hesitate to denominate all those "Holy Brethren" who were "partakers of the Heavenly calling." Thus when God has declared the sinner righteous who has believed in Jesus, and regenerated his nature, He also makes him holy or sanctifies him. Justification and sanctification are distinct in their meaning but coincident in occurrence. The former in one act, the latter a continuous work. The Words *sanctification* and *holiness* are often used interchangeably in the Bible. They are of the same family in the Hebrew and Greek languages, although having different renderings in English. The words *holiness* and *sanctification*, and *holy* and *sanctified*

are equivalents. By use, however, in these modern times, sanctification has come to be regarded as the process of the Divine life, and holiness as the final result. The modern writers employ to-day, many different names to describe sanctification as, "The higher life," "The rest faith," "The holy calling," etc., etc., but none of these are any improvement of the old Bible terms such as "*Perfection*," "*Holiness*," "*Entire Sanctification*."

NOTE.—I, myself, prefer the last word, not because it is used principally by sacred writers, but because it is comprehensive, having a negative and positive side. It signifies (a) a separation or purification from all evil, and (b) dedication to a high and holy purpose.

Let us now briefly consider the elements of Sanctification in the believer, as brought about by the Holy Spirit. SEPARATION FROM SIN. Heb. 10.22; I. John 1.7. Purification from guilt pollution. Psa. 51.7; Heb. 9. 13-14. DEDICATION TO GOD, in the sense of, possession by God, II. Cor. 6.19; Rom. 14.8; Eph. 2.10; etc. Christ and the Apostles insist upon the possession by the believer of "entire sanctification." I. Thess. 5.23; Heb. 6.1; Col. 4.12. Entire Sanctification includes not only cleansing from sin, but maturity in the graces and fruits of the Spirit, which in their associated Glory make up a "Perfect Man." It signifies that the root is holy, therefore, the "branches" must be holy, including all habits of thought or action, and indeed all that concerns the life of man. At this point we must not allow any misconception to come about, and to prevent this the following things must be considered:

WHAT ENTIRE SANCTIFICATION DOES NOT IMPLY:

(a) Absolute perfection, which is the attribute of God alone.

(b) Nor the perfection which belongs to angels as they have not fallen from their high estate and occupy a different relation to God.

(c) Nor the perfection which first belonged to our parents in Paradise, because that was a state of innocence which once lost can never again be experienced.

(d) Nor the removal of animal propensities or appetites. These are a part of human nature and are to be brought into subjection of the Divine will.

(e) Nor the loss of natural affections, which are to be regulated by the supreme love of man for God.

(f) Nor exemptions from the temptations and discipline of life, which under Divine overruling become means of grace to the soul.

(g) Nor freedom from errors of judgment, feebleness of mind, or possibility of backsliding from God. But it does require that the believer shall seek diligently to "*grow in grace and knowledge of the Lord and Savior*" as shown in II. Peter 3.18; and to become daily more conformed to the image of God. The duty of attaining to entire sanctification is binding upon every Christian. One of the most deadly errors of to-day is, that some think because they make no profession of being perfectly holy that they are under less obligation than others. This is not so, as the Divine commands to "*perfect holiness*" are equally binding on all believers. The word "*holy*" is formed from "*whole*." Holiness is wholeness (Saxon word, *wholth*, *health*). There-

fore a holy person is one spiritually healed, *i.e.*, made whole. Hence Christ miraculously cured the body (see Mark 2 and Matt. 8, etc.). The "*Scriptura miraculosa*," as St. Ambrose called it, the miracles of Christ, covered every ailment that can typify spiritual disease or deformity, to indicate that he was able also to cure and remove the moral leprosy of guilt, the palsy of impotence, the fever of passion, and the demoniacal possession of those who have surrendered to Satanic power. The work of holiness, both on its negative and positive side, as a dying to sin and a living to righteousness, is a gradual one, see II. Cor. 7.1; II. Peter 3.18. The new life grows to maturity. Scripture implies and experience proves that the evil nature remains after conversion, held down, never allowed to act, in process of transformation, but still there, and from time to time giving signs of its presence. Of course, as a matter of possibility, the work of inward holiness might be perfected in the moment of conversion; we are speaking of what is the rule and what is according to analogy. God brings his work to perfection by degrees. As being human perfection it is impressed by human qualities. It is not final perfection because it is at the commencement the sanctification of a child or a beginner in Divine things, who is called to make advancement towards a final goal. Capacities and faculties are henceforth to be trained and developed by the Holy Spirit, and as knowledge, wisdom, and love are imparted by Him, the Spirit of consecration must follow and increase in proportion, thus the measure of holiness to-day will not do for to-morrow, but must keep pace with the increase of blessing conferred by the

Comforter. To sum up these thoughts in one, the Spirit puts about us that atmosphere of inspiring suggestions which make the life of sanctity possible. It is only by walking in the Spirit that we can keep ourselves from the defilement and Spiritual death which insidiously lurk about our pathway. "The mind of the flesh is death, but the mind of the Spirit is life and peace." The rushing wind of the Pentecost comes to dispel all that threatens the health and well-being of the inner man. The Spirit puts about us an environment of Divine leading and suggestion which makes our sanctification possible, and gives the hope that "*spirit, soul, and body*," shall be preserved blameless to the coming of our Lord Jesus Christ. Dr. Pierson gives the following illustration: An Armenian, arguing with a Calvinist, remarked, "If I believed your doctrine, and were sure I was a converted man, I would take my fill of sin." "How much sin," replied the Godly Calvinist, "do you think it would take to fill a true Christian to his own satisfaction?" Here he hit the nail on the head. "How can we that are dead to sin live any longer therein?" A truly converted man hates sin with all his heart; and even if he could sin without suffering for it, it would be misery enough to him to sin at all. The converted man has, therefore, a high standard set before him, towards which we must reach. He has obtained deliverance from sin, and power to resist temptation, but the roots of temper, self-will, pride, and worldliness may remain and these must be extirpated. Therefore Christians who were already sanctified (I. Cor. 6.11), are exhorted to perfect holiness. Methodism has always made the destruction of

inbred sin part, and the Chief part of holiness. At the same time this is kept in closest connection with the atonement as the power and faith as the condition. (Dr. Banks.) We believe that Methodism has not gone beyond the highest aspiration of the best Christians in all ages, either in its accounts of the blessing or in the prominence given to it. Let us, therefore, still seek the higher atmosphere, and walk by the Spirit, bringing forth his fruits of love, joy, peace, long-suffering, faithfulness, temperance. The Spirit is no less faithful than the Son, and makes the grace of Sanctification as possible as the Son makes the grace of forgiveness.

CHAPTER XIII.

THE RESURRECTION.

How invaluable is the fundamental doctrine of the resurrection of the dead! The Gospel teaches not only *immortality of the soul*, but the *immortality of human nature*. Man is not perfect man without the body. In scripture great importance is attached to it, and it is always spoken of as an essential part of our nature. A reconstruction of the whole man, "*body, soul, spirit*," is in the plan and purpose of redemption. Sin and death are not to triumph over man even to the extent of retaining possession of the material of the body, but it shall be restored and man shall stand complete in his nature before the judgment seat. Many passages of Scripture show that bodily resurrection, like Christ's is included. Glimpses of this Christian doctrine appeared to some of the Old Testament Saints. The words of Job 19.25 cannot be otherwise understood than as referring to this event. The Psalmists and Prophets indicate a growing definiteness of belief regarding it. In the Apocrypha, clear expression is given to the doctrine (II. Macc. 7). It had become a matter of general belief in our Lord's time, especially among the Pharisees (Matt. 22, 23-33).

As the Head and representative of the race, Christ arose from the dead according to his de-

clared purpose. This greatest of miracles was at once the pledge and specimen of the resurrection of the race. I. Corinth. 15, 12-23. Guarding the supernatural from all the attacks of rationalism, this great truth of revelation and historic fact, as with the flaming and revolving sword, protects the way to the tree of life. Eternal life (as distinguished from continuity of being) is through Christ's death, and partnership in his resurrection life.

CHRIST RISEN IS THE ETERNAL LIFE OF ALL BELIEVERS. Their life is hid with Christ in God. Christ risen is the impregnable citadel against which all the enemies of the Cross of Christ storm in vain. His resurrection is the top-stone of the arch of the revelation of God in Christ. Scientific objections, the fact that resurrection from the dead is out of line with human experience for the past thousand years. These and all other oppositions are ruled out of court in this case. We are not dealing with the evolutionary notion of "*the flower of humanity*," or Jesus, "*the highest type of the evolved man*," or God's illustration of "*the survival of the fittest*"; but we are dealing with the word of God concerning Him who is the resurrection and the Eternal Life, the Lord of Glory. Take your Bible and look up His wondrous prayer recorded in John 17.4.5. The beloved Paul might well discount the confidence of the Jews in relation to their choice in descent from Abraham. Read his words written to the Gentile church at Ephesus: "According as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love," Eph. 1.4.

Magnificent words! convincing proof! full of inspiration! In the light of them let every believer trace his genealogy to the Christ of God. Our line of life is not backward to Adam, but upward to Christ. This is the true ascent of man. This is neither evolution, human religiousness, nor morality, but the reality and power of Christ's resurrection, and our partnership in the glory of that resurrection and life, as St. Paul expressed it: All the great spiritual blessings here portrayed are the outcome and fruit of God's wonderful love in Christ, consummated and declared when "the god of peace brought again from the dead—that Great Shepherd of the sheep through the blood of the everlasting covenant, Heb. 13.20. By the resurrection it was that the Crucified One was "declared to be the Son of God with power" the great truth on which the Christian's faith is founded, and to which his hope is anchored. That Christ died for our sins is the Gospel of the Christian Religion regarded as a human cult. The gospel of Christianity goes on to declare, "That He rose again the third day according to the Scriptures." I. Corinth. 15.4. And to show the immeasurable importance of the added words, the Holy Spirit testifies that if Christ be not raised, our faith is in vain, we are yet in our sins. This Gospel brings peace and joy as his portion here and now—"peace with God and joy in hope of the Glory of God." In contrast with this, the Gospel of the Crucifix teaches its votaries to live in uncertainty, depending on the ministry of priests, and to die in fear of purgatorial flames. This is what

Roman theology has come to. The Christian religion has yet another aspect. Alexandria was long the rival of Rome, and the Greek school of theology might have gained the ascendancy had not Captismally-regenerated Pagan Emperors enforced the teachings of the WEST by penal laws. But neither school had the truth of the NEW CREATION. According to both, the mission of Christ was intended to restore mankind—or, as Augustine taught, a small favored section of the race—to the position lost by Adam's sin. While the Cross was the Characteristic Truth of the Western Church, the incarnation loomed great in the teaching of Alexandria. The faults of the rival systems were due, not so much to positive error as to defective truth, and to failure to maintain the balance of truth as Scripture unfolds it. Alexandria was more Christian in Spirit than Rome; and while "the historic Church" and "*the gospel of the crucifix*" are the baneful legacy of the West, from the East we have derived the "Gospel of humanity and the fatherhood of God." But in contrast with all this, Christianity not only reveals to us that Heaven is open to the sinner in virtue of the death of Christ, but it also teaches that death is divine judgment on Adam and his world. Bethlehem and Calvary are not, as some to-day would tell us, a splendid testimony to human worth, but a transcendant manifestation of Divine love to a race hopelessly ruined, depraved and lost. "The Gospel of humanity," like "the gospel of the crucifix," is half truth; and half-truths are sometimes as dangerous as error. "THE GOSPEL OF THE GRACE OF GOD," WHICH IS THE GOSPEL OF THE RESURRECTION, stands out in contrast with

both. The fact of the Resurrection and Ascension of our Lord is an evidence of completion and acceptance of his work, and as a pledge of the resurrection of His people is mentioned in the Epistles alone more than fifty times. Apart from the Resurrection, Calvary itself would be but a stupendous disaster, of which the Cross would be for all time the emblem. "If Christ be not raised, your faith is vain, ye are yet in your sins." And in view of the fact of the Resurrection, we boldly argue that our faith is not in vain—we are not in our sins. To attain assurance of this is the goal towards which the great majority of those who profess and call themselves Christians are struggling. Immunity from punishment, deliverance from the penalties of sin—to put it in a word, not going to Hell—is the popular conception of salvation. But the Christian has far higher thoughts of the work of Christ. Not even the doctrine of substitution will satisfy him, for this is but one aspect of a far greater truth. It is his joy to know that he is one with Him who died and rose again. And his acceptance is not in Adam restored in virtue of that death, but in Christ as head of the New Creation. "Old things are passed away; all things are become new," therefore "If any man be in Christ he is a new creature." Our oneness with Him begins with his death, but it does not end with his resurrection. The believer shall be like Him who died and rose again. "We know that we shall be like him for we shall see Him as He is." Let us then observe, that the resurrection is exhibited in the Bible, not as the speculative truth which must be believed because taught, but

with which otherwise we have no close concern: it is rather set forth as so intimately bound up with our salvation, that to prove it false would be to prove the human race unredeemed. It is quite obvious that St. Paul builds up all his teaching on the subject of the Resurrection. It is true that we should consider more carefully than we are in the habit of doing what is involved in this. There are visible signs to-day that modern religious thought stands in need of the invigorating influence of the facts on which Christian theology is constructed. St. Paul preached two facts—one, the resurrection of Christ in the body, as the first-fruits of the general resurrection of mankind; the other, the spiritual resurrection, as directly connected with the former, as flowing immediately from it. Comparatively speaking, it would have been an easy task for Paul, if he had thought it right to conceal the first fact and publish only the second. He would have pleased rather than alienated the intellectual Greek by expounding the miracle of a spiritual resurrection, if he had only consented not to press the physical resurrection of Christ—God's power over our bodies as well as our souls. Surely the Resurrection is one of the Fundamental truths of the Gospel, and if we let go our hold of this truth, there will necessarily follow a lowering of hope and effort in every direction. If a man thinks himself to be no better than a beast, he will seek the joys of a beast, seeking his happiness merely in sensual gratification. If we are not immortal, how can we sustain heroic effort or prolong sacrifice? And if, when we leave our loved ones at the grave side, we have to pronounce over

their insensible remains, "*Vale, vale in aeternum vale,*" then I say it is madness to encourage those deep affections of the heart, which then would become a despair and a torment. How shall we escape these terrible consequences? Simply by clinging to Him who is the Resurrection and the Life. The Christian can triumph over death. But it is a triumph of faith achieved in presence of stern facts to the reality of which both our reason and our sense bear signal testimony. In itself death is utterly horrible and hateful; and those who cannot see beyond it may well shrink back in terror, and seek to conceal its loathsomeness beneath bright trappings and wreaths of flowers. But the Christian, in the power of faith in his risen and glorified Lord, can dare to face these facts, and, with full realization of their repulsiveness and horror, calmly to utter the redemption challenge, "*O Death where is thy sting? O Grave, where is thy Victory?*" (Sir Robert Anderson.)

Yes! the resurrection is the fitting and even logical outcome of Christ's redeeming work. Christ came to destroy the works of the devil (I. John 3.8). The great achievement will be realized in the morning of the resurrection. (I. Corinth. 15. 58.) The idea of the resurrection does not necessarily suppose identity of material in the glorified body. It will, of course, be a material body, because Christ had a material body when He rose, and that resurrection of our Lord is to furnish the pattern of our glorified body (Phil. 3.21). But it will be a body fitted to us, suitable for us and a perfect medium of sensation and action in the

higher sphere. The word resurrection means a standing up, and when the trumpet sounds we shall stand up complete in our threefold personality once more.

CHAPTER XIV.

THE CHURCH.

“UPON this rock I will build My Church, and the gates of Hades shall not prevail against it.” (R. V. Matt. 16.18).

These words spake Jesus very distinctly. But if there were no such distinct declaration, His purpose would have been scarcely less clear. The parables, the calling of the Apostles, the gathering of disciples, the commission to preach the Gospel, and the gift of the Holy Spirit,—all unmistakably point in this direction. Let us just for a moment look at the word “Church” itself. The word Church or Kirk is derived from the Greek word, “*kurios*,” signifying Lord, but in the adjectival form “*kuria-kos*,” which may be rendered “a lordly place” or “a place belonging to the Lord.” The word translated Church in the English version is “*ecclesia*,” which means called out, in reference to the people of God called out of the world, and associated as a consecrated community, for the service of Christ. “Church” was used to describe a building set apart for Divine worship (I. Cor. 11.22). or the Christians of certain localities, as the Church of Ephesus or Sardis, etc.; Rev. 2. Its chief reference, however, is to the great body of the saved throughout the world, who bear the name of Christ and fulfil his word. The last spoken of in the great Chris-

tians' creeds, is referred to as the "One Holy Catholic Church," meaning of course the "One universal Church of Christ." There is some diversity of opinion between writers of to-day as to whether Jesus ever used the word "Church" with which He is credited as using in Matthew, the time when He was supposed to use it is considered of late date, and relates to a time when the ecclesiastical organization was fairly well established. Whether or no, the word itself has an interest and a history of its own. The word "*ecclesia*,"—the reader may be aware,—means simply an assembly or congregation. But it is evident that the term speedily acquired a technical sense, as any Bible student may discover. To me, however, it was quite natural that the early Christians should have come to adopt this word, as a convenient description of the new Christian community. After the ascension of Jesus, the Christians held together, and the missionaries went about preaching, hence new communities sprang up, animated by a spirit of loyalty to their Master Jesus Christ. It was quite natural, too, that the Apostles should recognize all these communities as being in reality one community of fellowship of faith and love; it was the "*ecclesia*," or assembly, or society of Jesus, the beginning of the Church of Christ. From the time that Christ established or started His Church, He also began to do needful preparatory work, to train the twelve disciples, to lay the foundation of His Church by His ministry of truth, and in due time he became its very foundation by His death of expiation, and His triumphant resurrection. (Isa. 28.16; I. Peter 2.6; I. Cor. 3, 11.12; Eph. 2. 20.21.)

When the preliminary work was thus completed, the Church was visibly established on the day of Pentecost, through the operation of the Holy Spirit, and has maintained to this day with Ministries, Sacraments and Services to the Glory of God. We admit that, it has had times of weakness, trial and backsliding, but it has also had days of Revival, Power, and Prosperity, and through the ages it has remained, and still abides the One, Holy, Catholic Church.

(a) YES, THE CHURCH IS HOLY. But not perfectly so; it is not yet without spot or wrinkle or any such thing." (Eph. 5.27.) But as each true member of the Church has undergone a moral transformation and is united to Christ by faith, if not fully perfect, it is under training for that end. Meantime it is "the body of Christ;" it is the Pillar and ground of truth." Christ is "the Head" thereof; and it is destined to be a glorious Church; by it is shown "the manifold wisdom of God"; it is the sphere of the operations of the Holy Spirit. It is constituted and also commissioned to call men to Holiness; therefore I contend that it is fitly called a Holy Church.

(b) IT IS THE CATHOLIC CHURCH. The word "Catholic" of course means "Universal." It is adopted and expresses the contrast there is between the Christian Church and the Jewish Temple and the Synagogues which were simply national or local. I may say here, that the Church is destitute of any such partialities, but addresses its message equally to all nations. It establishes its ordinances and ministries in every land, and finds a home for them alike with every varying condition

of the race. The Lord Jesus gave a commission to His Apostles which embraced "all nations" Matt. 28. 19. Therefore the Church overrides all distinctions, not only of race but even denominational or sectarian differences, and gathers to its capacious breast all who accept Jesus as the Redeemer, and believe in His name. Any pretention on the part of a section of the Church to the exclusive use of the name, Catholic, is arrogant and unseemly.

(c) IT IS ONE CHURCH. In no true sense can Christ be said to have Churches, nor is the word ever used in the plural where the general body of believers is concerned. True and essential Oneness is not destroyed among believers by Denominational distinctions. Many denominations have been forced into a separate existence by their loyalty to truth, and have stood as witnesses to sound doctrine or righteous principle, which has been neglected or rejected by other communions. But nevertheless vital unity has been preserved among believers, Eph. 4.3.6. Christ has been the central hope and joy, and all true saints have had communion in Him. But visible Oneness in the Church is evidently within the idea of our Lord Jesus Christ (John 17.21). The unity of the Church is to be the convincing testimony to the world of the Divineness of Christ's mission. Therefore, only matters of the first importance can justify the formation of separate sects, and when by mutual concession divisions can be healed, or by fraternal intercourse or friendly co-operation the spirit of union can be promoted, it is the duty of all Christians to seek such blessed ends. Any who, for insufficient reasons, separate and found new sects, are guilty

of schism. From what I have already said, all "Christians are, in some sense or other, "ONE." It is this "one body" regarded as one, that the special privileges of the Gospel are given. It is not that this man, or that man, receives the blessing, but one and all; the whole body as one man, one new spiritual man, with one accord, seeks and gains at. If the question is asked, why we Christians must unite into a visible body or society, the answer is very plain, because the very earnestness with which Scripture insists upon a spiritual unseen unity at present, and a future unity in heaven, of itself directs the pious mind to the imitation of that unity visible on earth; for why should it be so intended and continually mentioned in Scripture, unless the thought of it were intended to sink deep into our minds and direct our conduct here? Again, Our Saviour prays that we may be one in affection and action; yet what possible way is there of many men acting together, except that of forming themselves into a visible body or society, regulated by certain laws and officers? And how can they act on a large scale and consistently unless it be a permanent body? One other guarantee which is especially suggested by our Lord's words in the text, for the visible unity and permanence of His Church, in the appointment of rulers and Ministers, entrusted with gifts of grace, and these in succession. The Ministerial orders are the ties which bind together the whole body of Christians in One; they are its organs, and they are, moreover, its moving principle—following their Head even Christ.

CHAPTER XV.

THE AUTHORITY OF THE SCRIPTURE.

THE true appreciation of the Bible constitutes undoubtedly one of the most delicate and difficult of the religious questions of the day. Any attempt made to deal with it intelligently and honestly in "modern light," will certainly displease extremists on either side, and be by no means sure of a welcome from the average Christian believer. Hence rejection of any teaching, either by believer or unbeliever, becomes an additional reason for the careful consideration or reconsideration of that teaching. Everyone knows, and not a few regret, that in these days of theological unrest, beliefs touching the Bible, which were confidently and almost unanimously accepted in religious circles fifty years ago, are now severely questioned, and indeed rejected, by men whose judgment we cannot lightly set aside. To some good people these questionings seem to shake the very foundations of the Christian faith. Some of these questions have to do with the authorship and dates of the books of the Old and New Testaments. Others challenge the historical truth of some narratives in the Bible. These last virtually contradict a belief touching the inspiration and Authority of the Bible prevalent fifty years ago. In the middle of last century the usual method of theology was to attempt first to prove

that the Bible is the Inspired Word of God, and therefore an infallible statement of actual facts and of truth touching the unseen and eternal realities which underly man's destiny; and on the platform thus set up, to erect a logical structure of doctrine about God and Christ and the Gospel. This theory is now generally called "**the inerrancy of the Bible.**" There are errors without a doubt, but they are not worth mention as compared with the substantial reliability of the whole records. It is the latter, not microscopic infallibility, about which Christian faith is concerned.

Many good people talk as though the Bible was written by the finger of God Himself, and let down from Heaven; on the other hand, there are those who think that when they have made it their business to show the inconsistencies of Scripture they have destroyed its value. They are both mistaken. The former case shows its own fallibility, while in dealing with the latter case, Dr. Dodds says truly: "The inaccuracies which do occur are so trifling that one feels ashamed to point them out." Again, he says, "Literal infallibility is not that for which we contend: and these discrepancies might be multiplied a hundredfold and yet avail nothing to discredit the true infallibility of Scripture." What is the Bible? The Bible as a whole is a collection of "Books"—making or forming one "Book"—extending over centuries. It has come to be revered, because experience has proved that it helps us more than any other book. This book has been as eagerly sought after, and as greedily read, by converts to Christianity in this last century as in the first. While travelling through the African

continent several years ago, I noticed some cases being opened containing these such books and pamphlets. The native people clamored around the missionary, some of them had come from many miles away, and he was allowed no peace until each copy was sold or disposed of. In China thousands of copies are sold in a day. Meanwhile, we sober Christians make it our duty to read them, and pray over them every day: we teach them, expound them, discuss them, and write books about them "*ad infinitum*." These books have been burnt, torn up, and scattered to the four winds, over-laden with glosses and burdensome commentaries, miscopied, mistranslated, misread and mistaught, yet they have emerged practically uninjured by nineteen centuries of wear and tear. Together, with the sacred writings of Israel, they make up the Bible. Whence comes the "Authority of the Scripture?" As one reflects on these extraordinary phenomena, one is inclined to ask—and in no capacious spirit—the questions one put to Christ Himself: "By what authority doest Thou these things? and who gave Thee this authority?" A plain man who knows and loves his Bible has a ready answer. "I know nothing," says he, "as to the origin of the books, or as to the way in which they have been preserved and transmitted; but one thing I know—that in and by them God speaks to my soul; they commend themselves to my conscience; they have informed me, have arrested me, have directed my thoughts, cheered my heart, encouraged me to go right, stimulated my hopes, and buoyed me up when sinking. They have enabled me to break away from error and from deadening superstition; and

thanks be to them in great measure, my feet are on the Rock." The older books teach me about God; the latter about Christ, and the Holy Spirit and Resurrection. I hold them because they hold me." We can say then, that **experience is thus the plain man's voucher for Scriptures.** In them God's Spirit has spoken to his spirit, and he is satisfied. But in order to search into this matter of authority a little further, let us throw ourselves back into the earliest ages of Christianity. The Lord Jesus Christ, after visiting the world, has returned to His Father. He has left no writings, but has empowered certain men to teach in His name. Did they write? Have we any books which have come from the hands of the Apostles and prophets of the first century? And if so, how are they to be esteemed? There are many ways of answering; but we offer what seems to us the most helpful

We are fortunate enough to possess a formal defence of Christianity presented to the Emperor Antoninus Pius in the middle of the second century. If we had nothing else, this important document would be enough to tell us what we want to know. The writer's name was Justin. His early home was Shechem (*Nablous*), though his parentage, on one side, must have been Latin. He died a martyr to his convictions in about A.D. 165. He was brought to believe in Christ in a remarkable way, which is narrated in another of his works, "The Dialogue with Trypho," in which he contrasts Judaism with Christianity at great length. But in his Apology, or defence of Christianity, there are two passages which bear directly on our subject. In writing

about the Eucharist, he says (ch. 66): "The Apostles, in the memoirs composed by them which are called Gospels, have thus delivered unto us what was enjoined upon them, that Jesus took bread," etc. Again (ch. 67): "On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the President orally instructs and exhorts to the imitation of these good things." We gather plainly from these two extracts, first, that the Apostles and prophets left writings behind them, some of which were of the nature of memoirs, which to-day are called Gospels; secondly, that these documents were regarded as a written authority; thirdly, that they were read out in Church, just as the Older Scriptures were read out in the Jewish synagogue.

DID THE CHURCH GIVE US THE BIBLE? It has sometimes been said that "the Church gave us the Bible." It can hardly, however, be seriously suggested that we owe the Old Testament to the Church; and in what sense did the Church give us the New Testament? If we only mean that each generation of Christians has handed the books down to the next generation as a sacred and literary treasure, to be held, if not studied, the statement is a truism. If it is thought that a list of the books which constitute the New Testament was prepared by one of the General Councils and ordered to be held by all Christians, it is simply untrue. The business of each early Church was to get a copy of every book written by the Apostles and prophets

of Christ. Some churches were more successful in their search, and were more quickly supplied than others. There seem, indeed, to have been plenty of unauthorized books in existence in quite early times, professing in some cases to have been written by Peter, Paul and others. But a sifting process was constantly going on, and the sanctified common sense of the early Christians led them to select the wheat and to reject the tares. It was a case of the survival of the fittest, carried out, not by a Church council, but by natural (*i.e.*, providential) selection. The question about each book was put forth as authoritative as was this—"Who wrote it?" The practical answer which has come down from the post-apostolic ages is that the books which now make up our New Testament stand out from all the rest as the written voice of the authorized founders of Christianity.

NEW DISCOVERIES AFFECTING THE NEW TESTAMENT: The last century has been prolific in discoveries on this subject. What a day that was in which Tischendorf brought to light the magnificent MSS. of the Scriptures in Greek at the convent on Mount Sinai: How wonderful has been the verification of TATIAN'S "DIATESSARON," or HARMONY OF THE FOUR GOSPELS, dating from the second century: A long list might be made of "finds" in the monasteries in the LEVANT and the NITRIAN LAKES, in the libraries of CONSTANTINOPLE, MOUNT ATHOS, and elsewhere. They would include MRS. LEWIS' SYRIAC GOSPELS, THE DIDACHE, the missing part of CLEMENTS' LETTER TO CORINTH, and many other precious fragments of early literature (Girdlestone). Fifty years ago German speculators were

busily propounding "myth" theories, based on the idea that possibly the Gospels might be brought down into the second century. But where are those "myth" theories now? Lightfoot, Westcott, Sanday, and others, profiting by new discoveries, have compelled men to retrace their steps. They have done it slowly and unwillingly: but when such men as Harnack abroad, and Percy Gardner at home, yield to the necessity of the case and acknowledge that these sacred books cannot be brought down below the first century, we see the beginning of the end. Disintegration is now the order of the day, in the New Testament as in the Old; but the disintegrators, whose theories are chiefly "made in Germany," are not unlikely to follow their brethren, the mythologists, into obscurity. Meanwhile the work of God continues to hold men's increasing force.

With regard to the Old Testament, the case is in one sense simple, in another sense complicated. The Savior vouches for the authority of the Jewish Scriptures again and again; and his Apostles and prophets follow in his track. The Christian Old Testament is the Bible of the Jew, book for book. There is no conflict of opinion between us English Christians and our Jewish neighbors on this point, Josephus, himself a Jew, contemporary with Paul, says that the Scriptures of his nation were all written by prophetic men, and none of them later than Artaxerxes, the age of Nehemiah. There are, indeed, very few links between those days and the Christian era, simply because we have next to no literature for that long period of 400 years, except such links as are in the Apocrypha. The most im-

portant references to the Old Testament are in *Ecclesiasticus* and the *Books of the Maccabees*. For practical purposes, however, it is best to imagine ourselves living in the days of Nehemiah and looking back. What indications can we find that there were Scriptures already extant in his days? Having carefully ascertained the answer, we push our way back to the age of Samuel and the early kings, and ask the same question. At last we find ourselves with Joshua, still using and quoting the same literature of the past, which had come into his hands from Moses. Once more we stand at the close of the patriarchal age, with the records of Joseph in our hands. There is a long literary age still behind us, both in Egypt and in Chaldea, and we can see with our own eyes in the British Museum the hand-writing of men as far back as the age of Noah, if not further. (Girdlestone.)

It is certainly disappointing that we have no ancient MSS. of the Hebrew books which have descended from the pre-Christian period—unless we may accept the Samaritane Pentateuch—but the MSS. of to-day bear in themselves witness to their antiquity, and even to their trustworthiness. The Archaic style of the early books is most striking; and there are provincialisms in certain sections of these Hebrew books which testify to the age and country in which they were written. We find them in the patriarchal narrative, in the story of the Egyptian bondage, in the account of Balaam, in the times of Elijah and Elisha, in the Book of Jonah, in the Chronicles as compared with Kings and in Daniel. Altogether it may be said that, making allowance for the extreme antiquity of parts

of the Old Testament, for the mistakes of copyists, and for the occasional introduction of notes and appendices later than the body of the books, we have the Old Testament substantially as it was when it left the hands of Ezra and Nehemiah 400 years before the birth of Christ. No prophecy of the Scripture, then, we conclude, is of any private interpretation. But all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (Peter 1.20; II. Tim. 3.16).

Inspiration is an inbreathing and vital quickening of whatever may be the moral faculties of a man, whereby their natural force and religious sensibilities are augmented; such as we conceive the processes of the Holy Ghost to be in the ordinary religious life, only, here, special in its forms and measures.

Revelation is knowledge imparted from without: facts and truths of which we are ignorant are made known to us. If every inspiration is not a supernatural revelation, neither is supernatural revelation a mere inspiration of natural faculty.

Both are and must be distinctly recognised.

The sacred writers then are inspired of God—God—breathed, the recipients of a "*Divine Afflatus*."

The Bible is a book for human life; not for churches nor for devotions only, but for every domain and relationship of human beings. It teaches true ideas or principles of life. It makes men wise unto salvation. Men to-day feel and act according to the thoughts and sentiments which they entertain. Let the Bible be historically what it may, come whence it may, its moral and religious ministry to man cannot be denied it; and it is the most conclusive evidence of its Divine Authority.

As a book of moral and religious truth only will it live: as such need we wish it to live. So long as human souls feel sin and sorrow, so long will they prize the salvation and comfort of the blessed Scripture.

CHAPTER XVI.

CONCLUSION.

"Now of the things which we have spoken this is the sun."—Heb. 8.1; "I have written unto you, fathers, because ye know Him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you. I. John 1.14. These things have I written unto you concerning them that would lead you astray. I. John 1.26; R. V.

IN this closing chapter we may appropriately sum up with the above Scriptures the things they seem to focus, and gather into one the preceding meditations. It is a prolonged echo of the strain with which we are now so familiar and which belongs to the fundamentals of this glorious Gospel. The Apostle in the above Scripture gives the characteristic of Christian childhood, in faith and knowledge,—young converts. Then he passes from these children to the fathers, and says: "I write unto you, because you have known Him that is from the beginning." This seems to me a beautiful way of connecting the child's belief with the matured man's knowledge of Him who was in the beginning. The characteristic then, of Christian

age is, should be, is ideally, completeness of Christian knowledge, a knowledge complete and satisfying, of Jesus Christ, of Him as the soul of life, in whose hands are all things.

There is a noble sense in which the poet is spiritual; so is the musician; so is the painter. Such men translate ideas into language, into sound, into form. There is, however, an infinitely nobler sense in which the term spiritual is used: the sense which involves the presence and dominion of the Holy Ghost can be received only through the work of Jesus Christ. The business of the preacher and teacher then, is to cling to the faith which has been handed down to us. We admit there is ample room for development, and expansion, according to the measure of inspiration, revelation, and grace meted out and given unto us. Yet we can modernize our thoughts without straying from the Narrow Way and we can deal with the deepest religious questions without making light of the Fundamental Truths of the Gospel. There is room to doubt whether all that is being taught in our Churches to-day is soundly inspired by the Holy Spirit into its teachers. Every preacher and writer, before he brings his sermon or book before the people should at least make sure that he is inspired with it throughout from above. The writer of this little work has said no more than what has formed an outline statement of his teaching for the past several years of his ministerial career.

It will be seen that what is contained in this book is at least a consistent whole: every arc of the circle implies every other. Much more could have been said if space had permitted, for many phases of the

subject have been left untouched. However, sufficient has been said, which, if followed out, will be the means of building men up in the true faith. Let us have all that modern thought can bring to us in the right direction. Let no man say to the waves of thought "thus far shall ye go, and no farther," but see to it that faith propel them, and they shall roll onward, and ever onward, until they fall down at the foot of the Eternal throne. Christian morality is based upon Christian faith. The ethics of Christianity are in close connection with its doctrines. The Christian's character is to be built up on the strong foundation of Holy faith. "Christianity purports to be *not* a system of revealed facts which centre in our Lord, and on which moral teaching is to rest." Try to make out a scheme of practical Christianity detached from the Christian creed, and you are attempting a hopeless task; if you tear away the dogmas, the precepts lose their sanction and motive power.

This book begins with the "WORTH OF BELIEF," and ends with a "BELIEF," which, if earnestly sought after by the reader, will make itself the "power of God unto Salvation" to him, and to those whom he is privileged to reach from the pulpit, and in the class.

Faith of our fathers; God's great power
Shall soon all nations win for thee;
And through the truth that comes from God,
Mankind shall then indeed be free.
Faith of our fathers! holy faith!
We will be true to thee till death.

UNTO THE LORD JESUS CHRIST, THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS, AND LORD OF LORDS; WHO ONLY HATH IMMORTALITY DWELLING IN THE LIGHT UNAPPROACHABLE, WHOM NO MAN HATH SEEN OR CAN SEE, BE HONOR AND POWER ETERNAL. AMEN.

